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OECONOMICUS

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XENOPHON

THE
OECONOMICUS

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PREFATORY NOTE

THIS edition of Xenophon's *Oeconomicus* is intended primarily for students who are preparing for the School Certificate or Previous Examination. In consequence, textual difficulties have not been dealt with in the notes. The text as printed is based on those of Holden (Macmillan), Marchant (Oxford University Press), and Thalheim (Teubner, Leipzig), and I have chosen, *ceteris paribus*, the reading which will give least difficulty to young students. I have assumed in the notes that a good grammar text-book will be used in conjunction with this book, but I have not thought it desirable to refer to any given text-book in connexion with notes on points of grammar or syntax. The *Oeconomicus* is of great interest as a mirror of Greek life and customs, and I have attempted a fuller annotation of points of importance in this connexion.

It will be abundantly clear that I am deeply indebted to the very full commentary on the *Oeconomicus* by the late Rev. Dr H. A. Holden, published by Messrs Macmillan and Company in their Classical Series. No editor of Xenophon can be free from obligation to Dr Holden for the many years which he spent in the study of this author; and it is only the fact that his edition of the *Oeconomicus* contains far more scholarship than can be of use to elementary students that is an excuse for this new edition.

In the notes on points of social and historical interest I have made much use of *A Companion to Greek Studies*

(ed. L. Whibley: Cambridge University Press) and *Life in Ancient Athens* by Dr T. G. Tucker (Macmillan), from which I have quoted extensively.

Finally, my thanks are due to Messrs George Alien and Unwin, Limited, and to the Ruskin Trustees, for permission to reprint, as Section IV of my Introduction, a part of Ruskin's Preface to the translation of "The Economist of Xenophon" in *Bibliotheca Pastorum* (Library Edition of Ruskin's Works, vol. xxxi).

A. H. N. S.

CAMBRIDGE,

April, 1925.

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INTRODUCTION

I. THE AUTHOR.

XENOPHON was an Athenian, the son of Gryllus of the deme of Ercheia, a rural district about twenty miles from Athens. The date of his birth is uncertain, but it was probably not before 435 and certainly not after 425 B.C. He fell early under the influence of Socrates. Diogenes Laertius tells how Socrates, meeting the young Xenophon without knowing him, and observing his fair countenance and honest appearance, accosted him and asked whither he should go to buy the necessaries of life. "To the market," Xenophon replied, and was at once met with the characteristic question, "Then to become a *καλὸς κἀγαθός* (*v. VI. 8, l. 37 n.*), where must one go for that?"

In 401 B.C. Xenophon was induced by his friend Proxenus, after taking the advice of Socrates, to join the adventure of Cyrus against his brother Artaxerxes (*v. IV. 18, l. 127 n.*). Few who read the *Oeconomicus* will be unacquainted with the history of the Expedition and of the circumstances which brought Xenophon into command of the Ten Thousand Greek mercenaries in their retreat to the Black Sea after the death of Cyrus. After Xenophon's return to Greece he became closely attached to the Spartan King Agesilaus, with whom he returned to Asia Minor in 396 B.C. to prosecute the war against Pharnabazus. Political events in Greece soon brought about the recall of Agesilaus to Sparta. Xenophon went with him, and being banished from his own state owing (probably) to the fact that Pharnabazus was in alliance with Athens, settled on an estate which the Spartans gave him at Scillus near Olympia in Elis. Athens under the restored democracy

would in any case have been an unsympathetic home for him, as he belonged to the class of the Knights, which had upheld the tyranny of the Thirty; and he now transferred his allegiance so completely that he actually fought in the Spartan ranks against Athens at the battle of Coroneia (394 B.C.). The fact that the Athenians had put Socrates to death (399 B.C.) must have contributed in no small degree to the bitterness which Xenophon felt against his native country.

At Scillus Xenophon lived with his wife Philesia and his two sons Gryllus and Diodorus for over twenty years, leading the life of a retired country gentleman, supervising the cultivation of his estate, receiving his friends, and writing his books. At about the time of the battle of Leuctra (371 B.C.) which brought to an end the Spartan hegemony, he was expelled by the Eleians, and settled at Corinth, where the rest of his life was spent. His two sons fought on the Spartan side at the battle of Mantinea (362 B.C.) and the elder, Gryllus, was killed in the fight. It may have been in recognition of the services of the sons against Thebes that Athens rescinded the decree of banishment against the father; but Xenophon had been too long and too far away from Athens to make his home there in his old age, and he died at Corinth. The date of his death is unknown; it was probably about 354 B.C.

II. HIS WRITINGS.

The best known of all Xenophon's works is of course the *Anabasis*, the account of the Expedition of the Ten Thousand, in which he himself had taken so notable a part. His other great historical work is the *Hellenica*, which continues the History of Thucydides from the year 410 B.C. to the battle of Mantinea. He is not in the first rank of historians, for he lacks that impartiality which is essential in the writer if such a work as the *Hellenica* is to be faithfully accepted by posterity. He is rather the plain soldier and country gentleman, setting

down the events among which he has lived and interpreting them, unconsciously it may be, in the light of his conservative prejudices, prone rather to exaggerate than to minimise the importance of the part which he himself has played on the stage of his narrative, and uncritical of his heroes, Cyrus and Agesilaus. The *Cyropaedeia* narrates the education of Cyrus and the development of those qualities which made him, in the eyes of the author, the perfect general and the perfect sovereign; it is a historical romance written to shew Xenophon's own political and military views. A Dialogue named *Hiero* and a treatise on the constitution of the *Republic of Sparta* also belong to the historian Xenophon, besides other works the authenticity of which is doubtful. Xenophon the country gentleman wrote various treatises *On Hunting* and kindred subjects.

A further series of books, to which the *Oeconomicus* belongs, deals with the life and teaching of Socrates. These include the *Memorabilia*, the *Symposium*, and an *Apologia Socratis*. It is doubtful whether these recount the actual sayings of Socrates as remembered by his disciple, or whether they are imaginative reconstructions, based on the known views of the master, of what he might have said had he been in conversation on the subjects dealt with. However that may be, these records of the opinions and methods of Socrates, transmitted to us through a man who combined with a simple and whole-hearted admiration of his teacher the mental outlook of an ordinary Athenian gentleman, are of great value and still greater charm; and among them the book which has made the strongest appeal to the widest variety of readers is the *Oeconomicus*. The character and manner of life of the *καλὸς κἀγαθός*, as they appear in the *Oeconomicus*, are evidently the ideal of Xenophon himself; and that the ideal is one which has its value for all time is shewn by the popularity of the book in later ages. Cicero translated large parts of it, and Ruskin placed it first in his *Bibliotheca Pastorum*, that library

of the world's best books for the shelves of the enlightened farmer. This is an age in which the pursuit of agriculture may have less to commend it than in either Xenophon's or Ruskin's time, and in which *καλοκάγαθία* itself is a less universally accepted ideal; but Ruskin's Introduction to the translation of Xenophon's *Oeconomicus*, from which I append a long quotation as a later section of this Introduction, shews that the opinions of Socrates on household economy, transmitted through the homely personality of Xenophon, are of interest and value in relation to other civilisations than those of the fifth and fourth centuries before Christ.

III. ARGUMENT OF THE *OECONOMICUS*.

The book falls naturally into two parts. The first six Chapters are an account of a dialogue between Socrates and Critobulus; in the remaining fifteen Socrates himself, in support of some of his contentions, narrates a dialogue which he himself once had with Ischomachus.

CHAP. I It is first asserted that *οἰκονομία* is no less a science than, for example, architecture; and that one who is well versed in this science can manage efficiently not only his own property, but that of another.

A definition of property is next sought by a process of elimination. It is found to consist in all that which is possessed by a man who knows how to use it to his own good, and who is not prevented from applying that knowledge by idleness or base passions.

II Critobulus, stating himself to be free of the restrictions named in the definition, asks Socrates to advise him how to increase his property. Socrates proves that he himself is richer than Critobulus, for though the absolute amount of his possessions is by many times less, they are better proportioned to the needs of his state of life; but he refuses the request of Critobulus on the grounds of his own practical inexperience, though he is willing to direct him to

persons by observation of whom he may be able to draw conclusions as to why some men are successful, others not.

- III Critobulus refusing to be put off, Socrates points out the visible results of the application or neglect of *οἰκονομία* in the arrangement of chattels, the management of slaves, and the cultivation of farms, and finally touches on a wife's share in efficient management. He offers to provide instances of men who are successful in other branches of human activity, but Critobulus asks him to confine his attention to those arts which are the noblest.
- IV

This meets with the approval of Socrates, who agrees with him in objecting to the mechanical arts, and names as the only two arts desirable for a gentleman those in which the King of Persia takes an interest, namely, Agriculture and War. The organisation of the Persian Kingdom is cited as an example, and stories in illustration are told of Cyrus the elder and of Cyrus the younger.

- V Socrates enumerates the advantages and pleasures of agriculture, the mother and nurse of all other arts. Critobulus points out the unforeseen accidents to which agriculture is liable, but Socrates replies that in this art, no less than in war, the gods must be propitiated by prayer.

- VI Critobulus now recalls Socrates to the subject of *οἰκονομία*, and the conclusions reached in Chapters I and IV are recapitulated. Critobulus agrees that the husbandman's life is the noblest and the most pleasant, but desires to hear why it is that some men are successful and some unsuccessful farmers.

Socrates replies that the best way to instruct Critobulus will be to repeat a conversation which he himself once had with Ischomachus, a man who was generally accepted as a model of the *καλὸς κἀγαθός*, and whom he had questioned in order to find out wherein lay the claim to such a title.

- VII The meeting of Socrates with Ischomachus is recounted. The healthy appearance of Ischomachus

- indicates that he does not lead a stay-at-home life, and he says that his wife can manage the indoor household business without his help. She was not always so competent, however, for she was very young when he married her; and, at the request of Socrates, he tells how he instructed her in the duties of a wife and housekeeper. In particular, he explained to her the value of order and of putting each thing in its proper place in the house, illustrating his lesson by the examples of an army and a company of dancers, and by an account of a Phoenician merchant ship which he had once visited and observed to be a marvel of careful organisation. He found in her a ready pupil, and proceeded to shew her the house in detail, and to dispose the domestic utensils in their due order. He recounts the principles on which they appointed their housekeeper, and how he explained to his wife what was to be her part in the management of house and servants.
- VIII
- IX Socrates asks how the wife of Ischomachus received these instructions, and expresses pleasure when told of her enthusiastic acceptance of them. As a further proof of his wife's nobility of character Ischomachus tells how he persuaded her by argument to abandon the use of cosmetics and devices to increase her apparent height. When she asked her husband how she might become really beautiful he told her, so he says, that active exercise in the course of her duties would be her best resource; and now she behaves modestly according to his teaching.
- X
- XI Socrates now asks Ischomachus to give an account of his own activities, and Ischomachus agrees on condition that Socrates will correct anything he thinks wrong. Socrates says that, but for a conversation which he had lately had with the groom of Nicias, he would not have ventured to do so; but that he has now learned that poverty is not an absolute bar to goodness, and so wishes to obtain what instruction he can from Ischomachus.
- Ischomachus gives an account of his daily activities. He pays due attention to religion, to fur-

thering his own bodily health and strength, to military exercises, and to the increase of his wealth: and in order to be able to clear himself from the many slanders which are always aimed at a man of such high position he does not neglect the practice of speaking and debating. Sometimes, he says, he is found guilty by a judge to whom he can never make the worse appear the better cause, namely, his wife.

XII Socrates having expressed his fear lest he is detaining Ischomachus too long away from his manifold duties, Ischomachus replies that he has capable stewards or managers to look after affairs in his absence, and explains the principles on which he selects

XIII and trains servants as managers. He claims to be able to teach them even to govern their fellow-servants over whom they are set in authority. Socrates expresses surprise that the art of government can be taught; and Ischomachus explains the system of rewards and punishments by which he organises the

XIV government of his household. Capacity for command, however, is not enough by itself to make a good steward, and Ischomachus claims to be able to inculcate a sense of justice in his responsible servants, for to some natures desire of praise is as keen a spur as desire of gain is to others.

XV Socrates now expresses a desire to learn in detail what are the actual duties of the stewards, i.e. the whole art of husbandry. Ischomachus replies that agriculture, unlike most other arts, has no secrets, but generously allows men to acquire knowledge of it by no more difficult process than that of ordinary observation. Socrates says that its easiness is all the more a reason why he should no longer remain ignorant of it, especially as it is so useful an art.

XVI, There follows a dialogue in which it becomes evident that Socrates, as a result of observation and
XVII, commonsense, has no less knowledge than Ischomachus on such subjects as the nature of different soils, the
XVIII, best times for sowing and the methods of making the
XIX, land bear the largest crop, the technique of threshing, and the planting of fruit-trees, especially the vine.

Socrates expresses surprise to find that he had acquired so much knowledge without being aware of the fact, and wonders whether he may not be unconsciously proficient in other arts as well, and whether a mere process of question and answer may not reveal this proficiency. Ischomachus says that this easiness of learning is peculiar to the gentle art of agriculture, using as an illustration the vine, whose natural processes clearly indicate to the cultivator the steps which he must take to obtain a good crop.

XX Socrates asks how it is that, if agriculture is so easy to learn, there are some who are unable to make a living by it. Ischomachus replies that want of care, and not want of knowledge, is the cause of failure; and that farming is thus a good test of character. He tells how his father's chief delight was in buying an ill-cultivated plot of land, and by skill and care multiplying its value. Socrates agrees that the possibility of profit is a strong incentive to enthusiasm for a pursuit.

XXI Socrates admits that Ischomachus has convinced him that husbandry is the easiest of the arts to learn. Ischomachus replies that in this, as in other arts, one quality is necessary which cannot be thus easily learned, but which requires a noble nature in the beginning, long training, and the help of the gods to acquire it—namely, ability to command. Willing service is a sign of this ability in the master; but even the ruling of willing servants is not easy, while the lordship over unwilling subjects is a torture like that of Tantalus in Hades.

IV. FROM RUSKIN'S INTRODUCTION TO THE TRANSLATION OF THE *OECONOMICUS* IN *BIBLIOTHECA PASTORUM*.

Now the especial interest of the Arcadian life of Xenophon (presented in this book) to the English reader, consists in its being precisely intermediate between the warrior heroism of nascent Greece, and the home-heroism of pacified Christendom in its happiest days.

And his mind represents the Greek intellect at the exact time when all fantastic and disordered imagination had been chastised in its faith; leaving only a firm trust in the protection, belief in the oracles, and joy in the presence, of justly venerated Gods: no wantonly indulged rationalism having yet degraded the nobles of the race of Æschylus, into scornful mockers at the Fear of their Fathers. And it represents the Greek moral temper at the exact moment when keen thought, and cruel experience, having alike taught to its warrior pride the duty and the gladness of peace, the soldier could lay down the helmet that his children might play with its plume, and harness his chariot-horses to the plough,—without ceasing, himself, from the knightly self-denials of his order; or yielding for a moment to the lascivious charms, and ignoble terrors, with which peaceful life must be corrupted in those who have never held frank companionship with attendant Death.

Written towards the term of days past in this majestic temperance, the book now in your hands will be found to contain three statements of most precious truths;—statements complete and clear beyond any others extant in classic literature.

It contains, first, a faultless definition of Wealth, and explanation of its dependence for efficiency on the merits and faculties of its possessor;—definition which cannot be bettered; and which must be the foundation of all true Political Economy among nations, as Euclid is to all time the basis of Geometry.

This book contains, secondly, the most perfect ideal of kingly character and kingly government given in literature known to me, either by poet or philosopher. For Ulysses is merely chief Shepherd, his kingdom is too small to exhibit any form of extended discipline: St Louis is merely chief Pilgrim, and abdicates his reign on earth: Henry the Fifth is merely chief Captain, and has scarcely any idea of inferior orders or objects of authority. But this Cyrus of Persia, himself faultless, conceives and commands a faultless order of State powers, widely extended, yet incapable in their very

nature of lawless increase, or extension too great for the organic and active power of the sustaining life:—the State being one human body, not a branched, coralline, semi-mortified mass.

And this ideal of government is not only the best yet written, but, as far as may be judged, the best conceivable; all advance on it can only be by filling in its details, or adapting it to local accidents; the form of it cannot be changed, being one of dreadless Peace, inoffensive to others, and at unity in itself.

Nor is there any visible image of modest and mighty knighthood either painted or written since, which can be set for an instant beside that of Cyrus in his garden. It has the inherent strength of Achilles, the external refinement of Louis XIV, the simplicity of the household of Jesse, and the magnificence of Haroun Alraschid, all gathered into vital unison by the philosophy of Lycurgus.

Lastly and chiefly, this book contains the ideal of domestic life; describing in sweet detail the loving help of two equal helpmates, lord and lady: their methods of dominion over their household; of instruction, after dominion is secure; and of laying up stores in due time for distribution in due measure. Like the ideal of stately knighthood, this ideal of domestic life cannot be changed; nor can it be amended, but in addition of more variously applicable detail, and enlargement of the range of the affections, by the Christian hope of their eternal duration.

Such are the chief contents of the book, presented with extreme simplicity of language and modesty of heart; gentle qualities which in truth add to its preciousness, yet have hitherto hindered its proper influence in our schools, because presenting no model of grace in style, or force in rhetoric. It is simply the language of an educated soldier and country gentleman, relating without effort what he has seen, and without pride what he has learned. But for the greater number

of us, this is indeed the most exemplary manner of writing. To emulate the intricate strength of Thucydides, or visionary calm of Plato, is insolent, as vain, for men of ordinary minds: but any sensible person may state what he has ascertained, and describe what he has felt, in unpretending terms, like these of Xenophon; and will assuredly waste his life, or impair its usefulness, in attempting to write otherwise. Nor is it without some proper and intentional grace that the art of which the author boasts the universal facility of attainment should be taught in homely words, and recommended by simple arguments.

V. SOCRATES.

Socrates was born at Athens in 470 or 469 B.C., the son of Sophroniscus a sculptor and Phaenarete a midwife. After the ordinary education of the Athenian boy he took up his father's profession, but had not been long engaged in it before he gave it up to devote his life to the pursuit of truth and the intellectual and moral improvement of his fellow-citizens. He served as a hoplite in the Athenian army during the Peloponnesian war, taking part in the engagements at Potidaea (432—429), Delium (424) and Amphipolis (422) and gaining a reputation for courage and endurance. He was married to Xanthippe, a woman of uncertain temper, and had three sons.

The age in which Socrates grew to early manhood was one of vivid intellectual life at Athens, and this has to be borne in mind when we try to picture his manner of teaching. A well-known figure accompanied by a few faithful disciples, in all places where the citizens carried on their daily activities, he could always find someone to join him in discussion of any philosophical topic, and the element of surprise in his method held their interest. Starting from an assumption of his own ignorance, he set out to unmask the

mere appearance of knowledge, and then, having destroyed the preconceived opinions of his hearers, to build up the real truth from first principles. Question and answer was the characteristic method of his teaching, and his development of a scientific process of *definition* gives him a claim to be called the father of philosophy.

He professed to be governed in his actions by *δαίμονίον τι*, a divine or supernatural sign or voice which advised him in times of doubt. This influence forbade him to engage in politics, but he was nevertheless called upon to preside, in 406 B.C., over the assembly which tried the generals who had lost their ships after the battle of Arginusae. He alone of the judges refused to accept the unconstitutional proposal that the generals should be tried in a body, and the consequences might have been very serious for him. Again in 404 B.C. he refused to obey an illegal demand under the tyranny of the Thirty, who were, however, overthrown before Socrates could pay the penalty of his independence.

In the earlier years of his activities Socrates aroused more ridicule than hostility. The conspicuous ugliness of his features, as well as the eccentricity of his manners and beliefs, made him the butt of comedians such as Aristophanes, but his sincerity was recognised even by many of those who thought him a bore. But in the last years of the fifth century Athens, sensitive at the loss of her prestige abroad and nerve-racked by constitutional disturbances at home, became intolerant of this old man who embarrassed the citizens by his persistent questionings and offended their self-satisfaction by his unerring destruction of their preconceived theories. The Sophists, with their barren practice of argument for argument's sake, were in great disrepute, and the popular conception included Socrates with the Sophists (*v.* XI. 25, l. 158) as he had been pilloried among them in the popular comedies. He was brought to trial in 399 B.C. on the charges of "corrupting the young" and "disbelieving in the

gods in whom the city believed and believing in other strange gods," and, scorning to make a defence which might have lightened his penalty, was condemned to death. He refused to take an opportunity of escape from prison, and died in the presence of his friends by drinking hemlock, the poison which was then the method of execution of condemned persons.

It is through his disciples that the wisdom of Socrates has been given to the world, for he himself wrote nothing. Some of his dialogues are recorded by Xenophon, more by Plato, who, however, put into the form of Socratic dialogues his own philosophical conceptions. All that we know of Socrates proves him "the purest, the loftiest, and most disinterested teacher of morality that human nature has produced," and though the *Oeconomicus* deals in the main with homely things, its lesson of *σωφροσύνη* inculcates a moral virtue of which the teacher himself was an enduring example.

ΞΕΝΟΦΩΝΤΟΣ

ΟΙΚΟΝΟΜΙΚΟΣ

1 ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε διαλεγομένου.

εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, ἀρά γε ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ;

5

ἔμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

2 ἦ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν εἰπεῖν ὅ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἂν εἰπεῖν ὅ τι ἔργον αὐτῆς ἐστι;

δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγα- 10
θοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

3 ἦ καὶ τὸν ἄλλου γε οἶκον, ἔφη ὁ Σωκράτης, εἰ ἐπιτρέποι τις αὐτῷ, οὐκ ἂν δύναίτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν ἐπιστάμενος ὁμοίως ἂν καὶ ἄλλῳ δύναίτο 15
ἐργάζεσθαι ὅ τι περ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικὸς γ' ἂν ὡσαύτως;

ἔμοιγε δοκεῖ, ὦ Σώκρατες.

4 ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα 20
ἔχων, τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

νῆ Δία καὶ πολὺν γε μισθόν, ἔφη ὁ Κριτόβουλος, φέροίτ' ἄν, εἰ δύναίτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὖξειν τὸν οἶκον. 25

5 οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἄρα ὅπερ οἰκία, ἣ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν;

ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ μῆδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται. 30

6 οὐκοῦν καὶ ἐχθροὺς κέκτηνταιί τινες;

νῆ Δία καὶ πολλοὺς γε ἔνιοι.

ἦ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἐχθροὺς; 35

γελοῖον μεντὰν εἴη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς ἐχθροὺς αὖξων προσέτι καὶ μισθὸν τούτου φέροι.

7 ὅτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ κτήσις.

νῆ Δί', ἔφη ὁ Κριτόβουλος, ὅ τι γέ τις ἀγαθὸν 40 κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτήμα ἐγὼ καλῶ.

σὺ δ' εἰκας τὰ ἐκάστῳ ὠφέλιμα κτήματα καλεῖν.

πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἐγώ γε νομίζω μᾶλλον ἢ χρήματα. 45

8 κὰν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίσταιται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ κακὸν λαμβάνη, οὐ χρήματα αὐτῷ ἐστὶν ὁ ἵππος;

οὐκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα, ὅστις 50

οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι ἐργαζόμενος;

οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει.

9 οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ τὸ 55 μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο, οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἶη ἄν;

οὐκοῦν ἔμοιγε δοκεῖ.

σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελούντα χρήματα ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα. 60

οὕτως.

10 ταῦτά ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι αὐτῶν ἐκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπισταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι, 65 τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι λίθοι.

εἰ μὴ ἀποδιδοῖτό γε αὐτούς.

11 τοῦτ' αὖ φαίνεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα, μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτη- 70 μένοις οὐ, τοῖς μὴ ἐπισταμένοις αὐτοῖς χρῆσθαι;

καὶ ὁμολογουμένως γε, ὡς Σώκρατες, ὁ λόγος ἡμῖν χωρεῖ, ἐπεὶπερ εἴρηται τὰ ὠφελούντα χρήματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά εἰσιν οἱ αὐλοὶ· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλού- 75 μενοι δὲ χρήματα.

12 πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν ἣν ἐπίστηταί γε πωλεῖν. εἰ δὲ πωλοῖῃ αὖ πρὸς

τούτο ᾧ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί
εἰσι χρήματα κατὰ γε τὸν σὸν λόγον. 80

λέγειν ἔοικας, ᾧ Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριον
ἐστι χρήματα, εἰ μὴ τις ἐπίσταιτο χρῆσθαι αὐτῷ.

13 καὶ σὺ δέ μοι δοκεῖς συνομολογεῖν, <λέγων> ἀφ'
ᾧν τις ὠφελείσθαι δύναται, χρήματα εἶναι. εἰ γοῦν
τις οὕτω χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἶον 85
ἑταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι,
κάκιον δὲ τὴν ψυχὴν, κάκιον δὲ τὸν οἶκον, πῶς ἂν
ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;

οὐδαμῶς, εἰ μὴ πέρ γε καὶ τὸν ὑοσκύαμον κα-
λούμενον χρήματα εἶναι φήσομεν, ὑφ' οὗ οἱ φα- 90
γόντες αὐτὸν παραπλήγες γίνονται.

14 τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίσταιτο αὐτῷ
χρῆσθαι, οὕτω πόρρω ἀπωθείσθω, ᾧ Κριτόβουλε,
ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἣν τις
ἐπίσθηται αὐτοῖς χρῆσθαι ὥστε ὠφελείσθαι ἀπ' 95
αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

χρήματα νῆ Δί', ἔφη ὁ Κριτόβουλος, καὶ πολύ
γε μᾶλλον ἢ τοὺς βούς, ἣν ὠφελιμώτεροί γε ὦσι
τῶν βοῶν.

15 καὶ οἱ ἐχθροί γε ἄρα κατὰ γε τὸν σὸν λόγον 100
χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφε-
λεῖσθαι.

ἐμοὶ γοῦν δοκεῖ.

οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἐχθροῖς
ἐπίστασθαι χρῆσθαι ὥστε ὠφελείσθαι ἀπὸ τῶν 105
ἐχθρῶν.

ἰσχυρότατά γε.

καὶ γὰρ δὴ ὀρᾶς, ἔφη, ὦ Κριτόβουλε, ὅσοι μὲν δὴ οἴκοι ἰδιωτῶν ηὔξημένοι εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.

110

16 ἀλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, ὦ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκείνο δ' ἡμῖν τί φαίνεται, ὅποταν ὀρῶμεν τινὰς ἐπιστήμας μὲν ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι αὔξειν τοὺς οἴκους, αἰσθανώμεθα δὲ αὐτοὺς 115 ταῦτα μὴ θέλοντας ποιεῖν, καὶ διὰ τοῦτο ὀρῶμεν ἀνωφελεῖς οὔσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι ἢ τούτοις αὐ οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε τὰ κτήματα;

17 περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ὦ 120 Κριτόβουλε, διαλέγεσθαι;

οὐ μὰ Δί', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνυ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἐγὼ ὀρῶ τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, 125 ὡς μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι δεσπότης οὐκ ἔχουσιν.

18 καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότης οὐκ ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βουλόμενοι ἀφ' ὧν ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται 130 ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος, οἱ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;

19 ἀλλὰ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς

εἰσιν, ἀλλὰ καὶ πάνυ φανεροί. καὶ ὅτι πονηρό- 135
τατοί γέ εἰσιν οὐδὲ σὲ λανθάνουσιν, εἶπερ πονηρίαν
γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς
καὶ ἀμέλειαν.

20 καὶ ἄλλαι δ' εἰσὶν ἀπατηλαί τινες δέσποιναί
προσποιοῦμεναι ἡδοναὶ εἶναι, κυβεῖαί τε καὶ ἀνω- 140
φελεῖς ἀνθρώπων ὁμιλίας, αἱ προΐοντος τοῦ χρόνου
καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίνονται
ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμένοι, αἱ
διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠφελίμων ἔργων
κρατοῦσαι. 145

21 ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι
μὲν οὐ κωλύονται ὑπὸ τούτων, ἀλλὰ καὶ πάνυ
σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχα-
νᾶσθαι προσόδους· ὅμως δὲ καὶ τοὺς οἴκους κατα-
τρίβουσι καὶ ἀμηχανίαις συνέχονται. 150

22 δούλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ
πάνυ γε χαλεπῶν δεσποτῶν, οἱ μὲν λιχνειῶν, οἱ δὲ
λαγνειῶν, οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν τινων
μῶρων καὶ δαπανηρῶν, ἃ οὕτω χαλεπῶς ἄρχει τῶν
ἀνθρώπων ὧν ἂν ἐπικρατήσωσιν, ὥσθ' ἕως μὲν ἂν 155
ὀρώσιν ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργάζεσθαι,
ἀναγκάζουσι φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται καὶ
τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὰν δὲ αὐτοὺς
ἀδυνάτους αἰσθῶνται ὄντας ἐργάζεσθαι διὰ τὸ
γῆρας, ἀπολείπουσι τούτους κακῶς γηράσκειν, 160

23 ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι. ἀλλὰ
δεῖ, ὦ Κριτόβουλε, πρὸς ταῦτα οὐχ ἦττον δια-

μάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν ὄπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι μὲν γοῦν ἤδη ὅταν καλοὶ κάγαθοὶ ὄντες καταδου- 165 λώσωνται τινας, πολλοὺς δὲ βελτίους ἠνάγκασαν εἶναι σωφρονίσαντες, καὶ ῥᾶον βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναί αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν 170 αὐτῶν.

II ὁ οὖν Κριτόβουλος ἐκ τούτων ὠδέ πως εἶπεν, ἀλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ' ἐμαυτὸν ἐξετάζων δοκῶ μοι εὐρίσκειν ἐπιεικῶς τῶν τοιούτων ἐγκρατῆ ὄντα, ὥστ' εἴ μοι συμβου- 5 λεύοις ὅ τι ἂν ποιῶν αὐξοίμι τὸν οἶκον, οὐκ ἂν μοι δοκῶ ὑπὸ γε τούτων ὧν σὺ δεσποινῶν καλεῖς κωλύεσθαι· ἀλλὰ θαρρῶν συμβούλευε ὅ τι ἔχεις ἀγαθόν· ἢ κατέγνωκας ἡμῶν, ὃ Σώκρατες, ἰκανῶς πλουτεῖν καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι 10 χρημάτων;

2 οὐκουν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ ἐμοῦ λέγεις, οὐδὲν μοι δοκῶ προσδεῖσθαι χρημάτων, ἀλλ' ἰκανῶς πλουτεῖν· σὺ μέντοι, ὃ Κριτόβουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί' ἔστιν ὅτε 15 καὶ πάνυ οἰκτίρω σε ἐγώ.

3 καὶ ὁ Κριτόβουλος γελάσας εἶπε, καὶ πόσον ἂν πρὸς τῶν θεῶν οἶει, ὃ Σώκρατες, ἔφη, εὐρεῖν τὰ σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ²⁰
 ἐπιτύχοιμι, εὐρεῖν ἄν μοι σὺν τῇ οἰκίᾳ καὶ τὰ
 ὄντα πάντα πάνυ ῥαδίως πέντε μνᾶς· τὰ μέντοι
 σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὐροὶ ἢ ἑκατοντα-
 πλασίονα τούτου.

4 κᾶτα οὕτως ἐγνωκῶς σὺ μὲν οὐχ ἡγεί προσ- ²⁵
 δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτίρεις ἐπὶ τῇ πενίᾳ;
 τὰ μὲν γὰρ ἐμά, ἔφη, ἱκανά ἐστιν ἐμοὶ παρέχειν
 τὰ ἐμοὶ ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περι-
 βέβλησαι καὶ τὴν σὴν δόξαν, οὐδ' εἰ τρὶς ὅσα νῦν
 κέκτησαι προσγένειτό σοι, οὐδ' ὡς ἂν ἱκανά μοι ³⁰
 δοκεῖ εἶναί σοι.

5 πῶς δὴ τοῦτ' ; ἔφη ὁ Κριτόβουλος.

ἀπεφήνατο ὁ Σωκράτης

ὅτι πρῶτον μὲν ὀρῶ σοι ἀνάγκην οὖσαν θύειν
 πολλά τε καὶ μεγάλα, ἢ οὔτε θεοὺς οὔτε ἀνθρώ- ³⁵
 πους οἶμαί σε ἂν ἀνασχέσθαι· ἔπειτα ξένους
 προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους μεγα-
 λοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ
 6 ποιεῖν, ἢ ἔρημον συμμάχων εἶναι. ἔτι δὲ καὶ τὴν
 πόλιν αἰσθάνομαι τὰ μὲν ἤδη σοι προστάττουσαν ⁴⁰
 μεγάλα τελεῖν, ἵπποτροφίας τε καὶ χορηγίας καὶ
 γυμνασιαρχίας καὶ προστατείας, ἣν δὲ δὴ πόλεμος
 γένηται, οἶδ' ὅτι καὶ τριηραρχίας μισθοὺς καὶ
 εἰσφορὰς τοσαύτας σοι προστάξουσιν ὅσας σὺ οὐ
 ῥαδίως ὑποίσεις. ὅπου δ' ἂν ἐνδεῶς δόξης τι τού- ⁴⁵
 των ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι
 οὐδὲν ἥττον ἢ εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα.

7 πρὸς δὲ τούτοις ὀρώ σε οἰόμενον πλουτεῖν, καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ 50 ἔξόν σοι. ὦν ἔνεκα οἰκτίρω σε μὴ τι ἀνήκεστον κακὸν πάθης καὶ εἰς πολλὴν ἀπορίαν καταστήης.

8 καὶ ἐμοὶ μὲν, εἴ τι καὶ προσδεθείην, οἶδ' ὅτι καὶ σὺ γιγνώσκεις ὡς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἂν ὥστε πάνυ μικρὰ πορίσαντες κατακλύσειαν ἂν ἀφθονία 55 τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα [σοῦ] μᾶλλον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.

9 καὶ ὁ Κριτόβουλος εἶπεν,

ἐγὼ τούτοις, ὦ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· 60 ἀλλ' ὥρα σοι προστατεύειν ἐμοῦ, ὅπως μὴ τῷ ὄντι οἰκτρὸς γένωμαι.

ἀκούσας οὖν ὁ Σωκράτης εἶπε,

καὶ οὐ θαυμαστὸν δοκεῖς, ὦ Κριτόβουλε, τοῦτο 65 σαυτῷ ποιεῖν ὅτι ὀλίγω μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότες ὅ τι εἴη πλοῦτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγεξάς με καὶ ὁμολογεῖν ἐποίησας μὴδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέ σου καὶ ἐπιμελεῖσθαι ὅπως ἂν μὴ παντάπασιν 70 ἀληθῶς πένης γένοιο ;

10 ὀρώ γάρ σε, ἔφη, ὦ Σώκρατες, ἐν τι πλουτηρὸν ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ' ὀλίγων περιποιούντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν πάνυ ραδίως πολλὴν περιουσίαν ποιῆσαι.

- 11 οὐκ οὖν μέμνησαι, ἀρτίως ἐν τῷ λόγῳ ὅτε οὐδ' ἀναγρῦζειν μοι ἐξουσίαν ἐποίησας λέγων ὅτι τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι; 80 εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων· ἐμὲ δὲ πῶς τιμι τούτων οἶει ἂν ἐπιστηθῆναι χρῆσθαι, ᾧ τὴν ἀρχὴν οὐδὲν πώποτ' ἐγένετο τούτων;
- 12 ἀλλ' ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, ὅμως εἶναί τις ἐπιστήμη οἰκονομίας. τί οὖν 85 κωλύει καὶ σὲ ἐπίστασθαι;
ὅπερ νῆ Δία καὶ αὐλεῖν ἂν κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μαθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκο- 90 νομίας. οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἐκεκτήμην, ὥστε μαθάνειν, οὔτε ἄλλος πώποτέ μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἄλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον μαθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ 95 εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μαθάνειν οἰκονομεῖν, ἴσως ἂν καταλυμῆναίμην ἂν σου τὸν οἶκον.
- 14 πρὸς ταῦτα ὁ Κριτόβουλος εἶπε,
προθύμως γε, ὦ Σώκρατες, ἀποφεύγειν μοι πειρᾶ 100 μηδὲν με συνωφελῆσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.
οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ'

- ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαί σοι.
- 15 οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ 105
 ὄντος παρ' ἐμοί, εἰ ἄλλοσε ἤγαγον ὀπόθεν σοι εἶη
 λαβεῖν, οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ
 αἰτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο
 ἠγησάμην, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ
 εἰ βουλομένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ 110
 δείξαιμί σοι πολὺ δεινότερους ἐμοῦ περὶ μουσικὴν
 καὶ σοι χάριν <ἂν> εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν
 μαθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο;
 οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες.
- 16 ἐγὼ τοίνυν σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν 115
 λιπαρεῖς παρ' ἐμοῦ μαθάνειν, πολὺ ἄλλους ἐμοῦ
 δεινότερους περὶ ταῦτα. ὁμολογῶ δὲ μεμεληκέναι
 μοι οἷτινες ἕκαστα ἐπιστημονέστατοί εἰσι τῶν ἐν
- 17 τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν
 ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ 120
 πλουσίους, ἀπεθαύμασα, καὶ ἔδοξέ μοι ἄξιον εἶναι
 ἐπισκέψεως ὅτι εἶη τοῦτο. καὶ ἠῦρον ἐπισκοπῶν
- 18 πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς μὲν γὰρ εἰκῆ
 ταῦτα πράττοντας ζημιουμένους ἐώρων, τοὺς δὲ
 γνώμη συντεταμένη ἐπιμελουμένους καὶ θάττον 125
 καὶ ῥᾶον καὶ κερδαλεώτερον κατέγνων πράττοντας.
 παρ' ὧν ἂν καὶ σὲ οἶμαι, εἰ βούλοιο, μαθόντα, εἴ
 σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνυ ἂν δεινὸν χρημα-
 τιστὴν γενέσθαι.
- III ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε,
 νῦν τοι, ἔφη, ἐγὼ σε οὐκέτι ἀφήσω, ὦ Σώκρατες,

πρὶν ἂν μοι ἀὐπέσχησαι ἐναντίον τῶν φίλων του-
τωνὶ ἀποδείξης.

τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι 5
ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολ-
λοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ
ἀπὸ πολὺ ἐλάττονος πάντα ἐχούσας ὅσα δεῖ, ἧ
δόξω ἔν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπι-
δεικνύναι;

10

καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος.

2 τί δ' ἦν τὸ τούτου ἀκόλουθον μετὰ τοῦτό σοι
ἐπιδεικνύω, τοὺς μὲν πάνυ πολλὰ καὶ παντοῖα
κεκτημένους ἐπιπλα, καὶ τούτοις, ὅταν δέωνται,
μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας εἰ σῶά ἐστιν 15
αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὐτοὺς ἀνιωμέ-
νους, πολλὰ δ' ἀνιῶντας τοὺς οἰκέτας· τοὺς δὲ
οὐδὲν πλέον ἀλλὰ καὶ μείονα τούτων κεκτημένους
ἔχοντας εὐθύς ἔτοιμα, ὅτων ἂν δέωνται, χρῆσθαι;

3 ἄλλο τι οὖν τούτων ἐστίν, ὦ Σώκρατες, αἴτιον 20
ἦ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἕκαστον καταβέβληται,
τοῖς δὲ ἐν χώρα ἕκαστα τεταγμένα κεῖται;

ναὶ μὰ Δί', ἔφη ὁ Σωκράτης· καὶ οὐδ' ἐν χώρα
γ' ἐν ἧ ἔτυχεν, ἀλλ' ἐνθα προσήκει, ἕκαστα δια-
τάσσεται.

25

λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτό-
βουλος, τῶν οἰκονομικῶν.

4 τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὐ ἐπιδεικνύω
ἐνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους, καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἐνθα δὲ λελυμένους καὶ 30

ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ
τούτῳ σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἔργον
ἐπιδεικνύναι;

ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφόδρα γε.

5 ἦν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας, 35
τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας καὶ
ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα
ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. ἴσως γὰρ ἀνα-
λίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ 40
βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 εἰσὶ μὲν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοι-
οῦτοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἳ οὐδ' εἰς
τὰναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες.

καὶ τί ἂν εἴη τούτου αἴτιον, ὦ Σώκρατες; 45

ἐγὼ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης·
σὺ δὲ θεώμενος δῆπου καταμαθήσει.

νῆ Δί', ἔφη, ἦν δύνωμαί γε.

7 οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ
γνώσει. νῦν δ' ἐγὼ σοὶ σύνοιδα ἐπὶ μὲν κωμωδῶν 50
θέαν καὶ πάνυ πρῶν ἀνιστάμενον καὶ πάνυ μακρὰν
ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως
συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν με πώποτε
ἔργον παρεκάλεσας.

οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ὦ Σώκρατες; 55

8 σαυτῷ δὲ πολὺ νῆ Δί', ἔφη, γελοϊότερος. ἦν δὲ
καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς ἀπο-
ρίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ τὴν

ἵππικὴν καὶ πάνυ εὐπόρους ὄντας, καὶ ἅμα ἀγαλλομένους ἐπὶ τῷ κέρδει;

60

οὐκοῦν τούτους μὲν καὶ ἐγὼ ὀρώ καὶ οἶδα ἐκατέρους, καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων γίγνομαι.

- 9 θεᾷ γὰρ αὐτοὺς ἤπερ τοὺς τραγωδοὺς τε καὶ κωμωδοὺς, οὐχ ὅπως ποιητῆς οἶομαι γένη, ἀλλ' ὅπως ἡσθῆς ἰδὼν τι ἢ ἀκούσας· καὶ ταῦτα μὲν ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητῆς βούλει γενέσθαι, ἵππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ μῶρος οἶει εἶναι εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσει τούτου τοῦ ἔργου, ἄλλως τε καὶ τῶν αὐτῶν <ἵππων> ἀγαθῶν εἰς τε τὴν χρῆσιν καὶ κερδαλέων εἰς πώλησιν ὄντων;

- 10 πωλοδαμνεῖν με κελεύεις, ὦ Σώκρατες;

οὐ μὰ Δί' οὐδέν τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ παιδίων ὠνούμενον κατασκευάζειν, ἀλλ' εἶναι τινές μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ εὐθύς τε χρήσιμοί εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπιδιδόασιν. ἔχω δ' ἐπιδειῖξαι καὶ γυναιξὶ ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ ἢ πλεῖστα λυμαίνονται.

- 11 καὶ τούτου πότερα χρή, ὦ Σώκρατες, τὸν ἄνδρα αἰτιᾶσθαι ἢ τὴν γυναῖκα;

πρόβατον μὲν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ ἦν κακῶς ἔχη, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς ἐπὶ τὸ πολὺ ἦν κακουργῆ, τὸν ἵππέα κακίζομεν.

85

- τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τὰγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ καγαθὰ ἀνεπιστήμονι τούτων χρῶτο, ἄρ' οὐ δικαίως ἂν ὁ 90
- 12 ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ', ἔφη, ὦ Κριτόβουλε. φίλοι γὰρ ἔσμεν οἱ παρόντες, ἀπαληθεύσαι δεῖ πρὸς ἡμᾶς· ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί;
- οὐδενί, ἔφη. 95
- ἔστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικί;
- εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.
- 13 ἔγημας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς ἐδύνατο ἐλάχιστα ἑωρακυῖαν καὶ ἀκηκουῖαν;
- μάλιστα. 100
- οὐκοῦν πολὺ θαυμαστότερον εἶ τι ὧν δεῖ λέγειν ἢ πράττειν ἐπίσταιτο ἢ εἰ ἐξαμαρτάνοι.
- 14 οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ Σώκρατες, ἢ αὐτοὶ ταύτας ἐπαίδευσαν;
- οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι. συστήσω δέ σοι 105
- ἐγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι
- 15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοινὸν ἀγαθὴν οἴκου οὔσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα ὡς 110
- ἐπὶ τὸ πολὺ, δαπανᾶται δὲ διὰ τῶν τῆς γυναικὸς ταμιευμάτων τὰ πλείστα· καὶ εὖ μὲν τούτων γιγνομένων αὔξονται οἱ οἴκοι, κακῶς δὲ τούτων πρα-
- 16 τομένων οἱ οἴκοι μειοῦνται. οἶμαι δέ σοι καὶ τῶν ἄλλων ἐπιστήμων τοὺς ἀξίως λόγου ἐκάστην ἐργα- 115

ζομένους ἔχειν ἂν ἐπιδείξαι σοι, εἴ τι προσδεῖσθαι νομίζεις.

IV ἀλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ Σώκρατες; ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτήσασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥάδιον οἴους δεῖ, οὔτε ἔμπειρον γενέσθαι αὐτῶν οἷόν τε, ἀλλ' αἰ̇ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποιοι ἂν 5 μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτάς, καὶ αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα διδάσκων.

2 ἄλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ 10 γὰρ αἶ̇ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοὶ [τέ] εἰσι, καὶ εἰκότως μέντοι πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων, ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔναι δὲ καὶ 15 πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλύνομένων καὶ αἰ̇ ψυχαι̇ πολὺ ἀρρωστότεραι γίγνονται.

3 καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ φίλων καὶ πόλεως συνεπιμελεῖσθαι αἰ̇ βαναυσικαὶ καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ φίλοις 20 χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδ' ἔξεστι τῶν πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, 25 χρῆσθαι;

ἄρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυρθῶμεν βασιλέα

τὸν Περσῶν μιμήσασθαι; ἐκείνον γάρ φασιν ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν πολεμικὴν 30 τέχνην τούτων ἀμφοτέρων ἰσχυρῶς ἐπιμελεῖσθαι.

5 καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, καὶ τοῦτο, ἔφη, πιστεύεις, ὦ Σώκρατες, βασιλέα τὸν Περσῶν γεωργίας τι συνεπιμελεῖσθαι;

ὦδ' ἄν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὦ Κρι- 35 τόβουλε, ἴσως ἂν καταμάθοιμεν εἴ τι συνεπιμελεῖται· τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμολογοῦμεν αὐτὸν ἰσχυρῶς ἐπιμελεῖσθαι, ὅτι ἐξ ὀπόσων περ ἔθνων <δασμούς> λαμβάνει τέταχε τῷ ἄρχοντι ἐκάστῳ εἰς ὀπόσους δεῖ διδόναι τροφὴν ἵππέας καὶ 40 τοξότας καὶ σφενδονήτας καὶ γερροφόρους, οἵτινες τῶν τε ὑπ' αὐτοῦ ἀρχομένων ἱκανοὶ ἔσονται κρατεῖν καὶ ἦν πολέμιοι ἐπίωσιν ἀρήξουσι τῇ χώρᾳ, 6 χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκροπόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς δίδωσιν 45 ὁ ἄρχων ὃ τοῦτο προστέτακται, βασιλεὺς δὲ κατ' ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ τῶν ἄλλων οἷς ὀπλίσθαι προστέτακται, καὶ πάντα ἅμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται. καὶ τοὺς μὲν ἀμφὶ 50 τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω 7 ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν· καὶ οἱ μὲν ἂν φαίνονται τῶν φρουρᾶρχων καὶ τῶν χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν τεταγμένον ἔκπλεων ἔχοντες, καὶ τούτους δοκίμοις 55

ἵπποις τε καὶ ὄπλοις κατεσκευασμένους παρέχωσι,
 τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὖξει
 καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἂν εὖρη
 τῶν ἀρχόντων ἢ καταμελοῦντας τῶν φρουραρχιῶν
 ἢ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ 60
 παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι.
 τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ
 8 ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὀπόσῃ
 μὲν τῆς χώρας διελαύνων ἐφορᾷ, αὐτὸς καὶ δοκι-
 μάζει, ὀπόσῃ δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς 65
 ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν
 ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχο-
 μένους καὶ ἐνεργὸν οὔσαν τὴν γῆν καὶ πλήρη
 δένδρων τε ὧν ἐκάστη φέρει καὶ καρπῶν, τούτοις
 μὲν χώραν τε ἄλλην προστίθησι καὶ δώροις κοσμεῖ 70
 καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὀρᾷ ἀργόν
 τε τὴν χώραν οὔσαν καὶ ὀλιγάνθρωπον ἢ διὰ χα-
 λεπότητα ἢ δι' ὑβριν ἢ δι' ἀμέλειαν, τούτους δὲ
 κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους
 9 καθίστησι. ταῦτα ποιῶν δοκεῖ ἥττον ἐπιμελεῖσθαι 75
 ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων ἢ
 ὅπως εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων; καὶ
 εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἐκά-
 τερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν
 κατοικούντων τε καὶ τῶν ἐργατῶν, καὶ δασμοὺς ἐκ 80
 τούτων ἐκλέγουσιν, οἱ δ' ἄρχουσι τῶν ὀπλισμένων
 10 <τε καὶ τῶν> φρουρῶν. κἂν μὲν ὁ φρούραρχος μὴ
 ἱκανῶς τῇ χώρᾳ ἀρήγη, ὁ τῶν ἐνοικούντων ἄρ-

- χων καὶ τῶν ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ
 φρουράρχου, ὅτι οὐ δύνανται ἐργάζεσθαι διὰ τὴν 85
 ἀφυλαξίαν, ἣν δὲ παρέχοντος τοῦ φρουράρχου
 εἰρήνην τοῖς ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε
 παρέχεται καὶ ἀργὸν τὴν χώραν, τούτου αὖ κατη-
 111 γορεῖ ὁ φρούραρχος. καὶ γὰρ σχεδὸν τι οἱ κακῶς
 τὴν χώραν ἐργαζόμενοι οὔτε τοὺς φρουροὺς τρέ- 90
 φουσιν οὔτε τοὺς δασμοὺς δύνανται ἀποδιδόναι.
 ὅπου δ' ἂν σατράπης καθιστῆται, οὗτος ἀμφοτέ-
 ρων τούτων ἐπιμελεῖται.
- 12 ἐκ τούτων ὁ Κριτόβουλος εἶπεν,
 οὐκοῦν εἰ μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὧ 95
 Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἦττον τῶν γεωργικῶν
 ἔργων ἐπιμελεῖσθαι ἢ τῶν πολεμικῶν.
- 13 ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁπόσαις
 τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ἡ 100
 ἐπιμελεῖται τούτων ὅπως κῆποί τε ἔσονται, οἱ
 παράδεισοι καλούμενοι, πάντων καλῶν τε κάγα-
 θῶν μεστοὶ ὅσα ἢ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις
 αὐτὸς τὰ πλεῖστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ
 ἔτους ἐξείργῃ.
- 14 νῆ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὧ 105
 Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς
 κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι
 ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἅπασι κα-
 λοῖς ὅσα ἢ γῆ φύει.
- 15 φασὶ δὲ τινες, ἔφη ὁ Σωκράτης, ὧ Κριτόβουλε, 110
 καὶ ὅταν δῶρα διδῶ ὁ βασιλεύς, πρῶτον μὲν εἰς-

- καλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες· δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδ' ἂν 115 οἱ ἄλκιμοι δύναιτο ζῆν, εἰ μὴ εἶεν οἱ ἐργαζόμενοι.
- 16 λέγεται δὲ καὶ Κῦρός ποτε, ὅσπερ εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος 120 εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις.
- 17 Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὦ Σώκρᾶτες, καὶ ἐπηγάλλετο οὐδὲν ἦττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρᾳ ἐνεργοὺς ποιεῖν καὶ κατα- 125 σκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.
18. καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρός γε [εἰ ἐβίωσεν] ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὅτι, ὅτε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο 130 μαχοῦμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως
- 19 πολλαὶ μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τούτο ἠγοῦμαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες πείθονται καὶ ἐν τοῖς δεινοῖς παρα- 135 μένειν ἐθέλωσιν. ἐκείνῳ δὲ καὶ οἱ φίλοι ζῶντί τε συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος 20 δ' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.

- οὗτος τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν 140
 ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα
 τε φιλοφρονεῖσθαι, ὡς αὐτὸς ἔφη ὁ Λύσανδρος
 ξένῳ ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν
 ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη.
 21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ 145
 μὲν τὰ δένδρα εἶη, δι' ἴσου δὲ [τὰ] πεφυτευμένα,
 ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα
 καλῶς εἶη, ὄσμαι δὲ πολλαὶ καὶ ἡδεῖαι συμπαρ-
 ομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων
 εἶπεν, ἀλλ' ἐγὼ τοι, ὦ Κῦρε, πάντα μὲν <ταῦτα> 150
 θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι
 τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα
 22 τούτων· ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἠσθῆναί
 τε καὶ εἰπεῖν, ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ
 πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, 155
 23 φάναι, ἃ καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος
 ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν τε ἱμα-
 τίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος
 καὶ τῶν στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ
 τοῦ ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν, τί λέγεις, φάναι, 160
 ὦ Κῦρε; ἢ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύ-
 24 τευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, θαυμάζεις
 τοῦτο, [ἔφη], ὦ Λύσανδρε; ὁμνυμί σοι τὸν Μίθρην,
 ὅταν περ ὑγιαίνω, μηπώποτε δειπνήσαι πρὶν ἰδρῶ-
 σαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων 165
 25 μελετῶν ἢ ἀεὶ ἔν γέ τι φιλοτιμούμενος. καὶ αὐτὸς
 μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα δεξιῶ-

σασθαί τε αὐτὸν καὶ εἰπεῖν, δικαίως μοι δοκεῖς, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς.

170

V ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι. εἴοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις καὶ οἴκου αὔξησις καὶ σωμάτων ἄσκησις εἰς τὸ δύνασθαι ὅσα ἀνδρὶ ἐλευ- 5
 2 θέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομένοις, καὶ ἀφ'
 3 ὧν τοίνυν ἡδυπαθοῦσι, προσεπιφέρει· ἔπειτα δὲ ὅσοις κοσμοῦσι βωμούς καὶ ἀγάλματα καὶ οἷς· αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων ὀσμῶν 10
 καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὄψα πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ, ὥστε ἔχειν καὶ θεοὺς
 4 ἐξαρέσκεσθαι θύοντας καὶ αὐτοὺς χρῆσθαι. παρ-
 ἔχουσα δ' ἀφθονώτατα τὰγαθὰ οὐκ ἔα ταῦτα μετὰ 15
 μαλακίας λαμβάνειν, ἀλλὰ ψύχη τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. καὶ τοὺς μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυμνάζουσα ἰσχὺν αὐτοῖς προστίθησι, τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει πρῶί τε ἐγείρουσα καὶ πορεύεσθαι σφο- 20
 δρῶς ἀναγκάζουσα. καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰεὶ ἐν ὥρᾳ αἱ ἐπικαιριώταται πράξεις εἰσίν. ἔπειτα ἦν τε σὺν ἵππῳ ἀρήγειν τις τῇ πόλει βού-
 5 ληται, τὸν ἵππον ἱκανωτάτη ἡ γεωργία συντρέφειν, ἦν τε πεζῇ, σφοδρὸν τὸ σῶμα παρέχει· θήραις 25

τε ἐπιφιλοπονεῖσθαι συνεπαίρει τι ἢ γῆ καὶ κυσὶν
 εὐπέτειαν τροφῆς παρέχουσα καὶ θηρία συμπαρα-
 6 τρέφουσα. ὠφελούμεναι δὲ καὶ αἱ κύνες καὶ οἱ
 ἵπποι ἀπὸ τῆς γεωργίας ἀντωφελοῦσι τὸν χῶρον,
 ὁ μὲν ἵππος πρῶτ' τε κομίζων τὸν κηδόμενον εἰς 30
 τὴν ἐπιμέλειαν καὶ ἐξουσίαν παρέχων ὄψ' ἀπιέναι,
 αἱ δὲ κύνες τὰ τε θηρία ἀπερύκουσαι ἀπὸ λύμης
 καρπῶν καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀσφα-
 7 λειαν συμπαρέχουσαι. παρορμᾶ δέ τι καὶ εἰς τὸ
 ἀρήγειν σὺν ὄπλοις τῇ χώρᾳ καὶ ἢ γῆ τοὺς γεωρ- 35
 γοὺς ἐν τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρα-
 8 τοῦντι λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ
 πηδησαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχ-
 εται; τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντι-
 χαρίζεται; τίς δὲ ἥδιον τὸν ἐπιμελούμενον δέχεται, 40
 προτείνουσα προσιόντι λαβεῖν ὅ τι χρήζει; τίς δὲ
 9 ξένους ἀφθονώτερον δέχεται; χειμάσαι δὲ πυρὶ
 ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια
 ἢ ἐν χώρῳ τῷ; ποῦ δὲ ἥδιον θερίσαι ὕδασι τε καὶ
 10 πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; τίς δὲ ἄλλη 45
 θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἢ ἑορτὰς
 πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσφι-
 λεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινοτέρα
 11 ἢ φίλοις εὐχαριστοτέρα; ἐμοὶ μὲν θαυμαστὸν
 δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτῆμά τι 50
 τούτου ἥδιον κέκτηται ἢ ἐπιμέλειαν ἡδίω τινὰ
 12 ταύτης ἠῦρηκεν ἢ ὠφελιμωτέραν εἰς τὸν βίον. ἔτι
 δὲ ἢ γῆ θεὸς οὐσα τοὺς δυναμένους καταμανθάνειν

- καὶ δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θερα-
 13 πεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ. ἐὰν δ' 55
 ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
 ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι
 καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι, οὗτοι εὖ
 παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα,
 ἣν μὴ θεὸς ἀποκωλύῃ, δύνανται ἰόντες εἰς τὰς 60
 τῶν ἀποκωλύοντων λαμβάνειν ἀφ' ὧν θρέψονται.
 πολλάκις δ' ἐν τῷ πολέμῳ καὶ ἀσφαλέστερόν ἐστι
 σὺν τοῖς ὅπλοις τὴν τροφήν μαστεύειν ἢ σὺν τοῖς
 14 γεωργικοῖς ὄργανοις. συμπαιδεύει δὲ καὶ εἰς τὸ 65
 † ἄρχειν ἄλλων † ἢ γεωργία. ἐπὶ τε γὰρ τοὺς πολε-
 μίους σὺν ἀνθρώποις δεῖ ἰέναι, τῆς τε γῆς σὺν
 15 ἀνθρώποις ἐστὶν ἢ ἐργασία. τὸν οὖν μέλλοντα
 εὖ γεωργήσειν δεῖ τοὺς ἐργαστήρας καὶ προθύμους
 παρασκευάζειν καὶ πείθεσθαι ἐθέλοντας· τὸν τε
 ἐπὶ πολέμους ἄγοντα ταῦτ' ἀ δεῖ μηχανᾶσθαι δω- 70
 ρούμενόν τε τοῖς ποιούσιν ἃ δεῖ ποιεῖν τοὺς ἀγα-
 16 θοὺς καὶ κολάζοντα τοὺς ἀτακτοῦντας. καὶ παρα-
 κελεύεσθαι δὲ πολλάκις οὐδὲν ἥττον δεῖ τοῖς
 ἐργάταις τὸν γεωργὸν ἢ τὸν στρατηγὸν τοῖς στρα-
 τιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἥττον οἱ 75
 δούλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον,
 17 ὅπως μένειν ἐθέλωσι. καλῶς δὲ κἀκεῖνος εἶπεν ὃς
 ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ
 τροφὸν εἶναι. εὖ μὲν γὰρ φερομένης τῆς γεωργίας
 ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι, ὅπου δ' ἂν 80
 ἀναγκασθῇ ἢ γῆ χερσεύειν, ἀποσβέννυνται καὶ αἱ

ἄλλαι τέχναι σχεδόν τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

18 ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν,
 ἀλλὰ ταῦτα μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς 85
 δοκεῖς λέγειν· ὅτι δὲ τῆς γεωργικῆς τὰ πλείστα
 ἐστὶν ἀνθρώπῳ ἀδύνατα προνοῆσαι—καὶ γὰρ
 χάλαζαι καὶ πάχναι ἐνίοτε καὶ αὐχμοὶ καὶ ὄμβροι
 ἐξαίσιοι καὶ ἐρυσίβαι καὶ ἄλλα πολλάκις τὰ καλῶς
 ἐγνωσμένα καὶ πεποιημένα ἀφαιροῦνται· καὶ πρό- 90
 βατα δ' ἐνίοτε κάλλιστα τεθραμμένα νόσος ἐλ-
 θούσα κάκιστα ἀπώλεσεν.

19 ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν,
 ἀλλ' ὦμην ἔγωγέ σε, ὦ Κριτόβουλε, εἰδέναι ὅτι
 οἱ θεοὶ οὐδὲν ἡττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ 95
 ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ
 πολέμῳ ὀρᾶς οἶμαι πρὸ τῶν πολεμικῶν πράξεων
 ἐξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυ-
 20 σίαις καὶ οἰωνοῖς ὅτι τε χρῆποιεῖν καὶ ὅτι μὴ· περὶ
 δὲ τῶν γεωργικῶν πράξεων ἡττον οἶει δεῖν τοὺς 100
 θεοὺς ἰλάσκεσθαι; εὖ γὰρ ἴσθι, ἔφη, ὅτι οἱ σῶφρο-
 νες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν
 καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ
 τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν.

VI ἀλλὰ ταῦτα μὲν, ἔφη, ὦ Σώκρατες, καλῶς μοι
 δοκεῖς λέγειν, κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς
 ἄρχεσθαι παντὸς ἔργου, ὡς τῶν θεῶν κυρίων ὄντων
 οὐδὲν ἡττον τῶν εἰρηρικῶν ἢ τῶν πολεμικῶν ἔργων.
 ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δ' 5

ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἐχόμενα διεκπεραίνειν, ὡς καὶ νῦν μοι δοκῶ ἀκηκοὺς ὅσα εἶπες μᾶλλον τι ἤδη διορᾶν ἢ πρόσθεν ὃ τι χρῆ ποιοῦντα βιοτεύειν.

- 2 τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν 10 ἐπανέλθοιμεν ὅσα συνομολογοῦντες διεληλύθαμεν, ἵν' ἦν πως δυνώμεθα πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;
- 3 ἡδὺ γοῦν ἐστίν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ 15 χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἂν διαλε-
- 4 γώμεθα συνομολογοῦντας διεξιέναι. οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μὲν τινος ἔδοξεν ἡμῖν ὄνομα εἶναι ἢ οἰκονομία, ἢ δὲ ἐπιστήμη αὕτη ἐφαίνετο ἢ οἴκους δύνανται αὖξιν ἄνθρωποι, οἶκος δ' ἡμῖν 20 ἐφαίνετο ὅπερ κτήσις ἢ σύμπασα, κτήσιν δὲ τοῦτο ἔφαμεν εἶναι ὃ τι ἐκάστω εἶη ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα δὲ ὄντα ἠύρισκετο πάντα ὀπόσοις
- 5 τις ἐπίσταιτο χρῆσθαι. πάσας μὲν οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἶόν τε ἡμῖν ἐδόκει, συναπε- 25 δοκιμάζομέν τε ταῖς πόλεσι τὰς βανανυσικὰς καλουμένας τέχνας, ὅτι καὶ τὰ σώματα καταλυμαίνεσθαι
- 6 δοκοῦσι καὶ τὰς ψυχὰς καταγνύειν. τεκμήριον δὲ σαφέστατον γενέσθαι ἂν τούτου ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἰόντων διακαθίσας τις τοὺς 30 γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς ἐκατέρους ἐπερωτῶν πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ ἢ ἀφεμένους
- 7 τῆς γῆς τὰ τεῖχη διαφυλάττειν. οὕτως γὰρ ἂν

- τοὺς μὲν ἀμφὶ γῆν ἔχοντας ὠόμεθ' ἂν ψηφίζεσθαι
 ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχεσθαι, ἀλλ' ὅπερ 35
 πεπαίδευνται καθῆσθαι μῆτε πονοῦντας μῆτε κιν-
 8 δυνεύοντας. ἔδοκιμάσαμεν δὲ ἀνδρὶ καλῷ τε καὶ ἀγαθῷ
 ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν,
 9 ἀφ' ἧς τὰ ἐπιτηδεῖα ἄνθρωποι πορίζονται. αὕτη
 γὰρ ἡ ἐργασία μαθεῖν τε ῥάστη ἐδόκει εἶναι καὶ 40
 ἡδίστη ἐργάζεσθαι, καὶ τὰ σώματα κάλλιστα τε καὶ
 εὐρωστότατα παρέχεσθαι, καὶ ταῖς ψυχαῖς ἡκιστα
 ἀσχολίαν παρέχειν φίλων τε καὶ πόλεως συν-
 10 επιμελεῖσθαι. συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ
 εἰς τὸ ἀλκίμους εἶναι ἢ γεωργία ἔξω τῶν ἐρυμάτων 45
 τὰ ἐπιτηδεῖα φύουσα τε καὶ τρέφουσα τοὺς ἐργα-
 ζομένους. διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς
 τῶν πόλεων αὕτη ἡ βιοτεία, ὅτι καὶ πολίτας ἀρίσ-
 τους καὶ εὐνοστάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.
 11 καὶ ὁ Κριτόβουλος, 50
 ὅτι μὲν, ὦ Σώκρατες, κάλλιστόν τε καὶ ἄριστον
 καὶ ἡδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι
 πάννυ μοι δοκῶ πεπεῖσθαι ἰκανῶς· ὅτι δὲ ἔφησθα
 καταμαθεῖν τὰ αἷτια τῶν τε οὕτω γεωργούντων
 ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται 55
 καὶ τῶν οὕτως ἐργαζομένων ὡς μὴ λυσιτελεῖν αὐ-
 τοῖς τὴν γεωργίαν, καὶ ταῦτ' <ἂν> μοι δοκῶ ἡδέως
 ἐκάτερα ἀκούειν σου, ὅπως ἂ μὲν ἀγαθὰ ἐστί ποιῶ-
 μεν, ἂ δὲ βλαβερὰ μὴ ποιῶμεν.
 12 τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι 60
 ἐξ ἀρχῆς διηγήσωμαι ὡς συνεγενόμην ποτὲ ἀνδρὶ,

ὅς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν
ἐφ' οἷς τοῦτο τὸ ὄνομα δικαίως ἐστὶν ὃ καλεῖται
καλὸς τε καὶ ἀγαθὸς ἀνὴρ;

πάνυ ἄν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἂν 65
οὕτως <σου> ἀκούειν, ὡς καὶ ἔγωγε ἐρῶ τούτου
τοῦ ὀνόματος ἄξιος γενέσθαι.

13 λέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὡς καὶ ἦλθον
ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς
τέκτονας, χαλκείας ἀγαθοὺς, ζωγράφους ἀγαθοὺς, 70
ἀγαθοὺς ἀνδριαντοποιοὺς, καὶ τᾶλλα τὰ τοιαῦτα,
πάνυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς περιελθεῖν
τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα.

14 αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ
σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε καὶ ἀγαθὸς ἐπι- 75
σκεψαίμην, τί ποτ' ἔργαζόμενοι τοῦτ' ἀξιοῖντο
καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τι

15 συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ
καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσ-
ῆειν καὶ ἐπειρώμην καταμανθάνειν εἴ που ἴδοιμι 80

16 προσηρτημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ ἄρα
εἶχεν οὕτως, ἀλλ' ἐνίοις ἐδόκουν καταμανθάνειν
τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς
ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς καλῆς ὄψεως
ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλουμένων καλῶν τε 85

17 καὶ ἀγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμαχον ἤκουον πρὸς
πάντων καὶ ἀνδρῶν καὶ γυναικῶν καὶ ξένων καὶ
ἀστῶν καλόν τε καὶ ἀγαθὸν ἐπονομαζόμενον, ἔδοξέ
μοι τούτῳ πειραθῆναι συγγενέσθαι.

VII ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου στοᾷ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν, προσῆλθον αὐτῷ, καὶ παρακαθιζόμενος εἶπον,

τί, ὦ Ἰσχύομαχε, οὐ μάλα εἰώθως σχολάζειν κάθησαι; ἐπεὶ τά γε πλείστα ἢ πράττοντά τι ὁρῶ 5
σε ἢ οὐ πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

2 οὐδὲ ἄν γε νῦν, ἔφη ὁ Ἰσχύομαχος, ὦ Σώκρατες, ἑώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν ἐνθάδε.

ὅταν δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν 10
θεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ γάρ τοι πάνυ βούλομαι σου πυθέσθαι τί ποτε πράττων καλὸς καγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον γε διατρίβεις οὐδὲ τοιαύτη σου ἢ ἕξις τοῦ σώματος καταφαίνεται. 15

3 καὶ ὁ Ἰσχύομαχος γελάσας ἐπὶ τῷ τί ποιῶν καλὸς καγαθὸς κέκλησαι, καὶ ἡσθεῖς, ὡς γ' ἐμοὶ ἔδοξεν, εἶπεν,

ἀλλ' εἰ μὲν ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινες καλοῦσί με τοῦτο τὸ ὄνομα οὐκ οἶδα· οὐ γὰρ 20
δὴ ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἢ χορηγίας, οὐδεῖς, ἔφη, ζητεῖ τὸν καλὸν τε καγαθόν, ἀλλὰ σαφῶς, ἔφη, ὀνομάζοντές με Ἰσχύομαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὅ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. 25
καὶ γὰρ δὴ, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἢ γυνὴ ἐστὶν ἱκανὴ διοικεῖν.

4 ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰσχύομαχε, πάνυ

ἂν ἠδέως σου πυθοίμην πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα ὥστε εἶναι οἷαν δεῖ ἢ ἐπιστα- 30
μένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς
διοικεῖν τὰ προσήκοντα αὐτῇ.

5 καὶ τί ἄν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν
παρέλαβον, ἢ ἔτη μὲν οὐπω πεντεκαίδεκα γεγονυῖα
ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ 35
πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο,

6 ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα δ' ἔροιτο; οὐ
γὰρ ἀγαπητόν σοι δοκεῖ εἶναι εἰ μόνον ἦλθεν ἐπι-
σταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξαι, καὶ
ἑωρακυῖα ὡς ἔργα ταλάσια θεραπεῖναι δίδοται; 40
ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὦ
Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον
ἔμοιγε δοκεῖ παιδεύμα εἶναι καὶ ἀνδρὶ καὶ γυναικί.

7. τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχόμαχε, αὐτὸς ἐπαί-
δευσας τὴν γυναῖκα ὥστε ἰκανὴν εἶναι ὧν προσήκει 45
ἐπιμελεῖσθαι;

οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐ πρὶν γε καὶ
ἔθυσα καὶ ηὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα
καὶ ἐκείνην μαυθάνουσαν τὰ βέλτιστα ἀμφοτέροις
ἡμῖν.

50

8 οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνὴ σοι συνέθυε καὶ
συνηύχετο ταῦτά ταῦτα;

καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπο-
σχομένη μὲν πρὸς τοὺς θεοὺς, γενέσθαι οἷαν δεῖ, καὶ
εὐδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκομένων. 55

9 πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον

διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι· ὡς ἐγὼ ταῦτ' ἂν ἠδιόν σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

10 καὶ ὁ Ἴσχύμαχος ἀπεκρίνατο, 60
 τί δ'; ἔφη, ὦ Σώκρατες, ἐπεὶ ἤδη μοι χειροθήτης ἦν καὶ ἐτετιθάσεντο ὥστε διαλέγεσθαι, ἠρόμην αὐτήν ὧδέ πως·

εἰπέ μοι, ὦ γύναι, ἄρα ἤδη κατενόησας τίνος ποτὲ ἔνεκα ἐγὼ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς 65

11 ἔδοσάν σε ἐμοί; ὅτι μὲν γὰρ οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἂν, οἶδ' ὅτι καὶ σοὶ καταφανὲς τοῦτ' ἐστί. βουλευόμενος δ' ἐγὼ τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σου τίν' ἂν κοινῶν βέλτιστον οἴκου τε καὶ τέκνων λάβοιμεν, ἐγὼ τε σὲ 70

ἐξελεξάμην καὶ οἱ σοὶ γονεῖς, ὡς εἰκόασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν ἦν θεός ποτε διδῶ ἡμῖν γενέσθαι, τότε βουλευσόμεθα περὶ αὐτῶν ὅπως ὅτι βέλτιστα παιδεύσομεν αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμάχων καὶ γηροβοσκῶν ὅτι 75

13 βελτίστων τυγχάνειν· νῦν δὲ δὴ <ὁ> οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγὼ τε γὰρ ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω, σύ τε ὅσα ἠνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας. καὶ οὐ τοῦτο δεῖ λογίζεσθαι πότερος ἄρα ἀριθμῶ πλείω συμβέβληται 80
 ἡμῶν, ἀλλ' ἐκεῖνο εὖ εἰδέναι ὅτι ὀπότερος ἂν ἡμῶν βελτίων κοινῶν ἦ, οὗτος τὰ πλείονος ἄξια συμβάλλεται.

14 ἀπεκρίνατο δέ μοι, ὦ Σώκρατες, πρὸς ταῦτα ἢ

γυνή, τί δ' ἂν ἐγὼ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς 85
δὲ ἢ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν
δ' ἔφησεν ἢ μήτηρ ἔργον εἶναι σωφρονεῖν.

15 ναὶ μὰ Δί', ἔφην ἐγώ, ὦ γύναι, καὶ γὰρ ἐμοὶ ὁ
πατήρ. ἀλλὰ σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ
γυναικὸς οὕτω ποιεῖν ὅπως τά τε ὄντα ὡς βέλτιστα 90
ἔξει καὶ ἄλλα ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε καὶ
δικαίου προσγενήσεται.

16 καὶ τί δὴ, ἔφη, ὄραῶς, ἢ γυνή, ὅτι ἂν ἐγὼ ποιούσα
συναύξοιμι τὸν οἶκον;

ναὶ μὰ Δί', ἔφην ἐγώ, ἅ τε οἱ θεοὶ ἔφυσάν σε 95
δύνασθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ὡς
βέλτιστα ποιεῖν.

17 καὶ τί δὴ ταῦτ' ἐστίν; ἔφη ἐκείνη.

οἶμαι μὲν ἔγωγε, ἔφην, οὐ τὰ ἐλαχίστου ἄξια, εἰ
μὴ πέρ γε καὶ ἢ ἐν τῷ σμῆναι ἡγεμῶν μέλιττα ἐπ' 100

18 ἐλαχίστου ἀξίοις ἔργοις ἐφέστηκεν. ἐμοὶ γάρ τοι,
ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, δοκοῦσι πολὺ
διεσκευμένως μάλιστα τὸ ζεύγος τοῦτο συντεθη-
κέναι ὃ καλεῖται θῆλυ καὶ ἄρρεν, ὅπως ὅτι ὠφελι-

19 μώτατον ἢ αὐτῷ εἰς τὴν κοινωνίαν. πρῶτον μὲν γὰρ 105
τοῦ μὴ ἐκλιπεῖν ζώων γένη τοῦτο τὸ ζεύγος κείται
μετ' ἀλλήλων τεκνοποιούμενον, ἔπειτα τὸ γηρο-
βοσκούς κεκτηῖσθαι ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους
τοῖς γοῦν ἀνθρώποις πορίζεται· ἔπειτα δὲ καὶ ἢ
δίαίτα τοῖς ἀνθρώποις οὐχ ὡσπερ τοῖς κτήνεσιν 110
ἐστίν ἐν ὑπαίθρῳ, ἀλλὰ στεγῶν δεῖται δῆλον ὅτι.

20 δεῖ μέντοι τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὅ τι

εἰσφέρωσιν εἰς τὸ στεγνὸν τοῦ ἐργασομένου τὰς ἐν
 τῷ ὑπαίθρῳ ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος
 καὶ φυτεία καὶ νομαὶ ὑπαίθρια ταῦτα πάντα ἔργα 115
 21 ἐστίν· ἐκ τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ
 δ' αὖ, ἐπειδὰν ταῦτα εἰσενεχθῆ εἰς τὸ στεγνόν, καὶ
 τοῦ σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἂ τῶν
 στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δεῖται
 καὶ ἡ τῶν νεογνῶν τέκνων παιδοτροφία, στεγνῶν 120
 δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιαὶ δέονται· ὡς-
 αὐτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 22 ἐπεὶ δ' ἀμφοτέρα ταῦτα καὶ ἔργων καὶ ἐπιμελείας
 δεῖται τὰ τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
 φάναι, εὐθύς παρεσκεύασεν ὁ θεός, ὡς ἐμοὶ δοκεῖ, 125
 τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμε-
 23 λήματα, <τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω>. ῥίγη μὲν
 γὰρ καὶ θάλπη καὶ ὀδοιπορίας καὶ στρατείας τοῦ
 ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύνασθαι
 καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω ἐπέταξεν 130
 αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἤττον τὸ σῶμα δυνατὸν
 πρὸς ταῦτα φύσας· τὰ ἔνδον ἔργα αὐτῇ, φάναι ἔφη,
 24 προστάξαι μοι δοκεῖ ὁ θεός. εἰδὼς δὲ ὅτι τῇ γυ-
 ναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν τῶν νεογνῶν
 τέκνων τροφήν καὶ τοῦ στέργειν τὰ νεογνὰ βρέφη 135
 25 πλείον αὐτῇ ἐδάσατο ἢ τῷ ἀνδρὶ. ἐπεὶ δὲ καὶ τὸ
 φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ προσέταξε,
 γιγνώσκων ὁ θεὸς ὅτι πρὸς τὸ φυλάττειν οὐ κακίον
 ἐστὶ φοβερὰν εἶναι τὴν ψυχὴν, πλείον μέρος καὶ
 τοῦ φόβου ἐδάσατο τῇ γυναικὶ ἢ τῷ ἀνδρὶ. εἰδὼς 140

δὲ ὅτι καὶ ἀρήγειν αὐτὸν δεήσει, εἰάν τις ἀδικῆ, τὸν
 τὰ ἔξω ἔργα ἔχοντα, τούτῳ αὐτὸν πλείον μέρος τοῦ
 26 θράσους ἐδάσατο. ὅτι δ' ἀμφοτέροισι δεῖ καὶ διδόν-
 ναι καὶ λαμβάνειν, τὴν μνήμην καὶ τὴν ἐπιμέλειαν
 εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν. ὥστε οὐκ ἂν 145
 ἔχοις διελεῖν πότερα τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν
 27 τούτων πλεονεκτεῖ. καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν
 δεῖ εἰς τὸ μέσον ἀμφοτέροις κατέθηκε, καὶ ἐξουσίαν
 ἐποίησεν ὁ θεὸς ὁπότερος ἂν ἦ βελτίων, εἴθ' ὁ ἀνὴρ
 εἴθ' ἡ γυνή, τοῦτον καὶ πλείον φέρεσθαι τούτου τοῦ 150
 28 ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα ταῦτα
 ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ δέονται
 μᾶλλον ἀλλήλων καὶ τὸ ζεύγος ὠφελιμώτερον
 ἑαυτῷ γεγένηται, ἢ τὸ ἕτερον ἐλλείπεται τὸ ἕτερον
 29 δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ὧ γύναι, εἰδό- 155
 τας, ἢ ἐκατέρῳ ἡμῶν προστέτακται ὑπὸ τοῦ θεοῦ,
 πειρᾶσθαι ὅπως [ὡς] βέλτιστα τὰ προσήκοντα
 30 ἐκάτερον ἡμῶν διαπράττεσθαι. συνεπαινεῖ δέ, ἔφη
 φάναι, καὶ ὁ νόμος αὐτά, συζευγνὺς ἄνδρα καὶ
 γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν τέκνων ὁ θεὸς 160
 ἐποίησεν, οὕτω καὶ ὁ νόμος <τοῦ οἴκου> κοιω-
 νοὺς καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος ἀπο-
 δείκνυσι <ἃ> καὶ ὁ θεὸς ἔφυσεν ἐκάτερον μᾶλλον
 δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον ἔνδον μένειν
 ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἴσχιον ἔνδον μένειν 165
 31 ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' ἃ ὁ
 θεὸς ἔφυσεν ποιεῖ, ἴσως τι καὶ ἀτακτῶν τοὺς θεοὺς
 οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν τῶν ἔργων

τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς γυναικὸς ἔργα.
 32 δοκεῖ δέ μοι, ἔφην, καὶ ἡ τῶν μελιττῶν ἡγεμῶν 170
 τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα δια-
 πονεῖσθαι.

καὶ ποῖα δὴ, ἔφη ἐκείνη, ἔργα ἔχουσα ἡ τῶν
 μελιττῶν ἡγεμῶν ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμέ
 δεῖ πράττειν ;

175

33 ὅτι, ἔφην ἐγώ, ἐκείνη γε ἐν τῷ σμήνει μένουσα
 οὐκ ἐὰ ἄργους τὰς μελίττας εἶναι, ἀλλ' ἂς μὲν δεῖ
 ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον, καὶ ἂ ἂν
 αὐτῶν ἐκάστη εἰσφέρει οἷδέ τε καὶ δέχεται, καὶ
 σῶζει ταῦτα ἔστ' ἂν δέη χρῆσθαι. ἐπειδὴν δὲ ἡ 180
 ὥρα τοῦ χρῆσθαι ἦκη, διανέμει τὸ δίκαιον ἐκάστη.

34 καὶ ἐπὶ τοῖς ἔνδον δ' ἐξυφαινομένοις κηρίοις ἐφ-
 ἔστηκεν, ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ
 γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφεται· ἐπει-
 δὴν δὲ ἐκτραφῆ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, 185
 ἀποικίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.

35 ἡ καὶ ἐμέ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν ;
 δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν καὶ
 οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, τούτους
 συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον ἐργαστέον, 190

36 τούτων σοι ἐπιστατητέον, καὶ τά τε εἰσφερόμενα
 ἀποδεκτέον, καὶ ἂ μὲν ἂν αὐτῶν δέη δαπανᾶν, σοὶ
 διανεμητέον, ἂ δ' ἂν περιττεύειν δέη, φυλακτέον καὶ
 προνοητέον ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κείμενη
 δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια 195
 εἰσενεχθῆ σοι, ἐπιμελητέον ὅπως οἷς δεῖ ἰμάτια

γίγνηται. καὶ ὅ γε ξηρὸς σῖτος ὅπως καλῶς ἐδώ-
 37 διμος γίγνηται ἐπιμελητέον. ἐν μέντοι τῶν σοὶ
 προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων ἴσως ἀχαρι-
 στότερον δόξει εἶναι, ὅτι ὃς ἂν κάμνη τῶν οἰκετῶν, 200
 τούτου σοὶ ἐπιμελητέον πάντως ὅπως θεραπεύηται.

νῆ Δί', ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, ἦν
 μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν εἴσε-
 σθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσσεσθαι.

38 καὶ ἐγώ, ἔφη ὁ Ἰσχόμαχος, ἀγασθεὶς αὐτῆς τὴν 205
 ἀπόκρισιν εἶπον,

ἄρά γε, ὦ γύναι, διὰ τοιαύτας τινὰς προνοίας
 καὶ τῆς ἐν τῷ σμήνει ἠγεμόνος αἰ μέλιτται οὕτω
 διατίθενται πρὸς αὐτήν, ὥστε ὅταν ἐκείνη ἐκλίπη,
 οὐδεμία οἶεται τῶν μελιττῶν ἀπολειπτέον εἶναι, 210
 ἀλλ' ἔπονται πᾶσαι;

39 καὶ ἡ γυνή μοι ἀπεκρίνατο,

θαυμάζοιμ' ἄν, ἔφη, εἰ μὴ πρὸς σὲ μᾶλλον
 τείνοι τὰ τοῦ ἠγεμόνος ἔργα ἢ πρὸς ἐμέ. ἡ γὰρ
 ἐμὴ φυλακὴ τῶν ἔνδον καὶ διανομὴ γελοία τις ἂν 215
 οἶμαι φαίνοιτο, εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἔξωθέν
 τι εἰσφέρειο.

40 γελοία δ' αὖ, ἔφην ἐγώ, ἡ ἐμὴ εἰσφορὰ φαίνοιτ'
 ἄν, εἰ μὴ εἶη ὅστις τὰ εἰσενεχθέντα σῶζοι. οὐχ
 ὄρα, ἔφην ἐγώ, οἱ εἰς τὸν τετρημένον πίθον ἂν- 220
 τλεῖν λεγόμενοι ὡς οἰκτίρονται, ὅτι μάτην πονεῖν
 δοκοῦσι;

νῆ Δί', ἔφη ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν, εἰ
 τοῦτό γε ποιούσιν.

- 41 ἄλλαι δέ τοι, ἔφην ἐγώ, ἴδιαι ἐπιμέλειαι, ὧ γύναι, 225
 ἠδεΐαί σοι γίνονται, ὅποταν ἀνεπιστήμονα ταλα-
 σίας λαβοῦσα ἐπιστήμονα ποιήσης, καὶ διπλασίου
 σοι ἀξία γένηται, καὶ ὅποταν ἀνεπιστήμονα τα-
 μείας καὶ διακουίας παραλαβοῦσα ἐπιστήμονα
 καὶ πιστὴν καὶ διακουικὴν ποιησαμένη παντὸς 230
 ἀξίαν ἔχῃς, καὶ ὅποταν τοὺς μὲν σῶφρονάς τε καὶ
 ὠφελίμους τῷ σῷ οἴκῳ ἐξῆ σοι εὖ ποιῆσαι, ἐὰν δέ
 42 τις πονηρὸς φαίνηται, ἐξῆ σοι κολάσαι· τὸ δὲ
 πάντων ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῆς, καὶ ἐμέ
 σὸν θεράποντα ποιήσῃ, καὶ μὴ δέῃ σε φοβεῖσθαι μὴ 235
 προιούσης τῆς ἡλικίας ἀτιμότερα ἐν τῷ οἴκῳ γένη,
 ἀλλὰ πιστεύῃς ὅτι πρεσβυτέρα γιγνομένη ὅσῳ ἂν
 καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμεί-
 νων γίγνη, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσει.
- 43 τὰ γὰρ καλὰ τε κάγαθά, ἐγὼ ἔφην, οὐ διὰ τὰς 240
 ὠραιότητάς, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
 ἀνθρώποις ἐπαύξεται.

τοιαῦτα μὲν, ὧ Σώκρατες, δοκῶ μεμνήσθαι αὐτῇ
 τὰ πρῶτα διαλεχθείς.

VIII ἦ καὶ ἐπέγνωσ τι, ὧ Ἰσχόμαχε, ἔφην ἐγώ, ἐκ
 τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν ἐπι-
 μέλειαν;

ναὶ μὰ Δι', ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν γε
 οἶδα αὐτὴν καὶ ἐρυθριάσασαν σφόδρα ὅτι τῶν 5
 εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι
 δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν
 εἶπον,

2 μηδέν τι, ἔφην, ἀθυμῆσης, ὧ γύναι, ὅτι οὐκ ἔχεις

δοῦναι ὅ σε αἰτῶν τυγχάνω. ἔστι μὲν γὰρ πενία 10
 αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι·
 ἀλυποτέρα δὲ αὕτη ἢ ἔνδεια τὸ ζητοῦντά τι μὴ
 δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν, εἰδότα
 ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην ἐγώ, τούτων οὐ σὺ
 αἰτία, ἀλλ' ἐγὼ οὐ τάξας σοι παρέδωκα ὅπου χρῆ 15
 ἕκαστα κείσθαι, ὅπως εἰδῆς ὅπου τε δεῖ τιθέναι καὶ
 3 ὀπόθεν λαμβάνειν. ἔστι δ' οὐδὲν οὕτως, ὦ γύναι,
 οὔτ' εὔχρηστον οὔτε καλὸν ἀνθρώποις ὡς τάξις.
 καὶ γὰρ χορὸς ἐξ ἀνθρώπων συγκείμενός ἐστιν·
 ἀλλ' ὅταν μὲν ποιῶσιν ὅ τι ἂν τύχη ἕκαστος, 20
 παραχῆ τις φαίνεται καὶ θεᾶσθαι ἀτερπές, ὅταν
 δὲ τεταγμένως ποιῶσι καὶ φθέγγονται, ἅμα οἱ
 αὐτοὶ οὔτοι καὶ ἀξιοθέατοι δοκοῦσιν εἶναι καὶ
 4 ἀξιάκουστοι. καὶ στρατιά γε, ἔφην ἐγώ, ὦ γύναι,
 ἄτακτος μὲν οὔσα παραχωδέστατον, καὶ τοῖς μὲν 25
 πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις ἀηδέσ-
 τατον ὄραν καὶ ἀχρηστότατον, ὄνος ὁμοῦ, ὀπλίτης,
 σκευοφόρος, ψιλός, ἰππεύς, ἅμαξα. πῶς γὰρ ἂν
 πορευθεῖησαν <ἐὰν> ἔχοντες οὕτως ἐπικωλύσωσιν
 ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα, ὁ δὲ τρέχων 30
 τὸν ἐστηκότα, ἢ δὲ ἅμαξα τὸν ἰππέα, ὁ δὲ ὄνος τὴν
 5 ἅμαξαν, ὁ δὲ σκευοφόρος τὸν ὀπλίτην; εἰ δὲ καὶ
 μάχεσθαι δέοι, πῶς ἂν οὕτως ἔχοντες μαχέσαιντο;
 οἷς γὰρ ἀνάγκη αὐτῶν τοὺς ἐπίοντας φεύγειν, οὔτοι
 ἱκανοὶ εἰσι φεύγοντες καταπατῆσαι τοὺς ὅπλα 35
 6 ἔχοντας. τεταγμένη δὲ στρατιὰ κάλλιστον μὲν
 ἰδεῖν τοῖς φίλοις, δυσχερέστατον δὲ τοῖς πολε-
 μίοις. τίς μὲν γὰρ οὐκ ἂν φίλος ἠδέως θεύσαιτο

ὀπλίτας πολλοὺς ἐν τάξει πορευομένους, τίς δ'
 οὐκ ἂν θαυμάσειεν ἰππέας κατὰ τάξεις ἐλαύνοντας, 40
 τίς δ' οὐκ ἂν πολέμιος φοβηθείη ἰδὼν διευκρινημέ-
 νους ὀπλίτας, ἰππέας, πελταστάς, τοξότας, σφενδο-
 νήτας, καὶ τοῖς ἄρχουσι τεταγμένως ἐπομένους;
 7 ἄλλὰ καὶ πορευομένων ἐν τάξει, κἂν πολλαὶ μυ-
 ριάδες ὦσιν, ὁμοίως ὥσπερ εἷς ἕκαστος καθ' ἡσυ- 45
 χίαν πάντες πορεύονται· εἰς γὰρ τὸ κενούμενον
 8 αἰὲ <οί> ὄπισθεν ἐπέρχονται. καὶ τριήρης δέ τοι
 ἢ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερόν ἐστι
 πολεμίοις ἢ φίλοις ἀξιοθέατον ἢ ὅτι ταχὺ πλεῖ;
 διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις εἰσὶν οἱ ἐμπλέ- 50
 οντες ἢ διότι ἐν τάξει μὲν κάθηνται, ἐν τάξει δὲ
 προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν, ἐν τάξει
 9 δ' ἐμβαίνουσι καὶ ἐκβαίνουσιν; ἢ δ' ἀταξία ὁμοίον
 τί μοι δοκεῖ εἶναι οἷόνπερ εἰ γεωργὸς ὁμοῦ ἐμβά-
 λτοι κριθᾶς καὶ πυροῦς καὶ ὄσπρια,¹⁾ κάπειτα ὅποτε 55
 δέοι ἢ μάξης ἢ ἄρτου ἢ ὄψου,²⁾ διαλέγειν δέοι αὐτῶ
 10 ἀντὶ τοῦ λαβόντα διευκρινημένοις χρῆσθαι. καὶ
 σὺ οὖν, ὦ γύναι, <εἰ> τοῦ μὲν ταραχου τούτου μὴ
 δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι
 καὶ τῶν ὄντων εὐπόρως λαμβάνουσα ὅτῳ ἂν δέη 60
 χρῆσθαι, καὶ ἐμοί, ἐάν τι αἰτῶ, ἐν χάριτι διδόναι, χῶ-
 ραν τε δοκιμασώμεθα τὴν προσήκουσαν ἑκάστοις
 ἔχειν, καὶ ἐν ταύτῃ θέντες διδάξωμεν τὴν διάκονον
 λαμβάνειν τε ἐντεῦθεν καὶ κατατιθέναι πάλιν εἰς
 ταύτην· καὶ οὕτως εἰσόμεθα τὰ τε σῶα ὄντα καὶ 65
 τὰ μὴ· ἢ γὰρ χώρα αὐτὴ τὸ μὴ ὄν ποθήσει, καὶ

1) ὄσπρια: ὄσπρια ἢ ὄσπρια.
 2) ὄψου: ὄψου of any kind.

- <τὸ> δεόμενον θεραπείας ἐξετάσει ἢ ὄψις, καὶ τὸ εἰδέναι ὅπου ἕκαστόν ἐστι ταχὺ ἐγχειριεῖ, ὥστε
- 11 μὴ ἀπορεῖν χρήσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστατήν ἔδοξα σκευῶν τάξιν ἰδεῖν, ὃ Σώκρατες, 70 εἰσβὰς ἐπὶ θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν. πλείστα γὰρ σκεύη ἐν σμικροτάτῳ ἀγγείῳ¹⁾ διακχωρισμένα ἐθεασάμην. διὰ πολλῶν μὲν γὰρ δῆπου, ἔφη, ξυλίνων σκευῶν καὶ πλεκτῶν ὀρμίζεται ναῦς καὶ ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν κα- 75 λουμένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθρώπλισται πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὄπλα τοῖς ἀνδράσι συμπεριάγει,²⁾ πάντα δὲ σκεύη ὅσοις περ ἐν οἰκίᾳ χρῶνται ἄνθρωποι τῇ συσσιτίᾳ ἐκάστη κομίζει· γέμει δὲ παρὰ πάντα φορτίων 80
- 13 ὅσα ναύκληρος κέρδους ἔνεκα ἄγεται. καὶ ὅσα λέγω, ἔφη, ἐγώ, πάντα οὐκ ἐν πολλῷ τιμὴ μείζονι χώρα ἔκειτο ἢ ἐν δεκακλίῳ στέγῃ συμμέτρῳ. καὶ οὕτω κείμενα ἕκαστα κατενόησα ὡς οὔτε ἄλληλα ἐμποδίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύ- 85 αστά ἐστίν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν
- 14 παρέχειν, ὅταν τῷ ταχὺ δέη χρήσθαι. τὸν δὲ τοῦ κυβερνήτου διάκονον, ὃς πρῶρεὺς τῆς νεῶς καλεῖται, οὕτως ἡῦρον ἐπιστάμενον ἐκάστων τὴν χώραν ὡς καὶ ἀπὼν ἂν εἴποι ὅπου ἕκαστα κεῖται καὶ 90 ὅποσα ἐστὶν οὐδὲν ἦπτον ἢ ὁ γράμματα ἐπιστάμενος εἴποι ἂν Σωκράτους καὶ ὅποσα γράμματα
- 15 καὶ ὅπου ἕκαστον τέτακται. εἶδον δέ, ἔφη ὁ Ἰσχύμαχος, καὶ ἐξετάζοντα τοῦτον αὐτὸν ἐν τῇ σχολῇ

1) ἢ ἄλλο.

πάντα ὅπόσοις ἄρα δεῖ ἐν τῷ πλῶ χρήσθαι. θαν- 95
 μάσας δέ, ἔφη, τὴν ἐπίσκεψιν αὐτοῦ ἠρόμην τί
 πράττοι. ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὦ ξένε, εἴ
 τι συμβαίνοι γίνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν τῇ
 νηί, ἢ εἴ τι ἀποστατεῖ ἢ εἰ δυστραπέλωσ τι σύγ-
 16 κείται. οὐ γάρ, ἔφη, ἐγχωρεῖ ὅταν χειμάξῃ ὁ θεὸς 100
 ἐν τῇ θαλάττῃ οὔτε μαστεύειν ὅτου ἂν δέῃ οὔτε
 δυστραπέλωσ ἔχον διδόναι. ἀπειλεῖ γὰρ ὁ θεὸς καὶ
 κολάζει τοὺς βλάκας. ἐὰν δὲ μόνον μὴ ἀπολέσῃ
 τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπητόν· ἐὰν δὲ
 καὶ πάνυ καλῶσ ὑπηρετοῦντας σῶξῃ, πολλὴ χάρις, 105
 17 ἔφη, τοῖς θεοῖσ. ἐγὼ οὖν κατιδὼν ταύτην τὴν ἀκρίβ-
 εῖαν τῆσ κατασκευῆσ ἔλεγον τῇ γυναικὶ ὅτι πάνυ
 ἂν ἡμῶν εἶη βλακικόν, εἰ οἱ μὲν ἐν τοῖσ πλοίοισ
 καὶ μικροῖσ οὔσι χώρασ εὐρίσκουσι, καὶ σαλεύοντεσ
 ἰσχυρῶσ ὅμωσ σῶζουσι τὴν τάξι, καὶ ὑπερφοβού- 110
 μενοι ὅμωσ εὐρίσκουσι τὸ δέον λαμβάνειν, ἡμεῖσ δὲ
 καὶ διηρημένων ἐκάστοισ θηκῶν ἐν τῇ οἰκίᾳ μεγάλων
 καὶ βεβηκυῖασ τῆσ οἰκίασ ἐν δαπέδῳ, εἰ μὴ εὐρή-
 σομεν καλὴν καὶ εὐεύρετον χώραν ἐκάστοισ αὐτῶν,
 18 πῶσ οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἶη; ὡσ μὲν δὴ 115
 ἀγαθὸν τετάχθαι σκευῶν κατασκευὴν καὶ ὡσ ῥάδιον
 χώραν ἐκάστοισ αὐτῶν εὐρεῖν ἐν οἰκίᾳ θεῖναι ὡσ
 19 ἐκάστοισ συμφέρει εἴρηται· ὡσ δὲ καλὸν φαίνεται,
 ἐπειδὰν ὑποδήματα ἐφεξῆσ κέηται, κὰν ὅποια ἦ, κα-
 λὸν δὲ ἱμάτια κεχωρισμένα ἰδεῖν, κὰν ὅποια ἦ, καλὸν 120
 δὲ στρώματα, καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφί
 τραπέζασ, καλὸν δὲ καὶ ὁ πάντων²⁾ καταγελάσειεν

1) κατασκευῆσ ἰσχυρῶσ.

2) πάντων ἡμῶν.

- ἂν μάλιστα οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ
 χύτρας φημί εὐρυθμον φαίνεσθαι εὐκρινῶς κειμέ-
 20 νας· τὰ δὲ ἄλλα ἤδη που ἀπὸ τούτου ἅπαντα 125
 καλλίῳ φαίνεται κατὰ κόσμον κείμενα· χορὸς γὰρ
 σκευῶν ἕκαστα φαίνεται, καὶ τὸ μέσον δὲ τούτων
 καλὸν φαίνεται, ἐκποδῶν ἐκάστου κειμένου· ὥσπερ
 καὶ κύκλιος χορὸς οὐ μόνον αὐτὸς καλὸν θέαμά
 ἐστίν, ἀλλὰ καὶ τὸ μέσον αὐτοῦ καλὸν καὶ κα- 130
 21 θαρὸν φαίνεται. εἰ δ' ἀληθῆ ταῦτα λέγω, ἔξεστιν,
 ἔφην, ὦ γυναῖ, καὶ πείραν λαμβάνειν αὐτῶν οὔτε
 τι ζημιωθέντας οὔτε τι πολλὰ πονήσαντας. ἀλλὰ
 μὴν οὐδὲ τούτο δεῖ ἀθυμῆσαι, ὦ γυναῖ, ἔφην·
 ἐγώ, ὡς χαλεπὸν εὐρεῖν τὸν μαθησόμενόν τε τὰς 135
 χώρας καὶ μεμνησόμενον καταχωρίζειν ἕκαστα.
 22 ἴσμεν γὰρ δήπου ὅτι μυριοπλάσια ἡμῶν ἅπαντα
 ἔχει ἢ πᾶσα πόλις, ἀλλ' ὅμως ὁποῖον ἂν τῶν οἰκε-
 τῶν κελεύσης πριάμενόν τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν,
 οὐδεὶς ἀπορήσει, ἀλλὰ πᾶς εἰδὼς φανεῖται ὅποι 140
 χρῆ ἐλθόντα λαβεῖν ἕκαστα. τούτου μέντοι, ἔφην
 ἐγώ, οὐδὲν ἄλλο αἰτίον ἐστίν ἢ ὅτι ἐν χώρᾳ κεῖται
 23 τεταγμένη. ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα
 ἐνίοτε ἀντιζητοῦντα, πολλάκις ἂν τις πρότερον
 πρὶν εὐρεῖν ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο 145
 αἰτίον ἐστίν ἢ τὸ μὴ εἶναι τεταγμένον ὅπου ἕκασ-
 τον δεῖ ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
 χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνήσθαι.
 IX καὶ τί δή; ἢ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ Ἰσχό-
 μαχε, πῶς τι ἐπακούειν ὦν σὺ ἐσπούδαζες διδάσκων;

τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ φανερά ἦν ἠδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμηχανίας εὐπορίαν τινὰ ἠύρηκυῖα, καὶ ἐδεῖτό μου ὡς τάχιστα ἦπερ ἔλεγον διατάξαι.

2 καὶ πῶς δὴ, ἔφην ἐγώ, ὦ Ἰσχύομαχε, διέταξας αὐτῇ;

τί δέ, εἰ μὴ τῆς γε οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδείξαι αὐτῇ. οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ Σώκρατες, ἀλλὰ τὰ οἰκήματα ὑποκόδομηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα εἶναι ἐν ἐκάστῳ.

3 ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὦν τὰ πλείστου ἄξια καὶ στρώματα καὶ σκευὴ παρεκάλει, τὰ δὲ ξηρὰ τῶν στεγνῶν τὸν σῖτον, τὰ δὲ ψυχρινὰ τὸν οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ σκευὴ
4 ἐστί. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους ψυχρινά, τοῦ δὲ χειμῶνος ἀλειινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὐδηλον εἶναι ὅτι χειμῶνος
5 μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος. ἔδειξα δὲ καὶ τὴν γυναικωνίτιν αὐτῇ, θύρα βαλανωτῇ ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὡς ἐπὶ τὸ πολὺ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς

6 τὸ κακουργεῖν γίγνονται. ἐπεὶ δὲ ταῦτα διήλθομεν,
 ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν τὰ
 ἐπιπλα. ἤρχόμεθα δὲ πρώτου, ἔφη, ἀθροίζοντες,
 οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα κόσμον
 γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα ἀνδρὸς 35
 τὴν εἰς ἑορτὰς καὶ πόλεμον, καὶ στρώματα ἐν γυναι-
 κωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑποδήματα
 7 γυναικεῖα, ὑποδήματα ἀνδρεία. ὄπλων ἄλλη φυλή,
 ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη σιτοποιικῶν,
 ἄλλη ὄψοποιικῶν, ἄλλη τῶν ἀμφὶ λουτρόν, ἄλλη 40
 ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας. καὶ ταῦτα
 πάντα διεχωρίσαμεν, οἷς τε ἀεὶ δεῖ χρῆσθαι καὶ τὰ
 8 θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ μῆνα δαπανώ-
 μενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς ἐνιαυτὸν ἀπο-
 λελογισμένα κατέθεμεν. οὕτω γὰρ ἦττον λανθάνει 45
 ὅπως πρὸς τὸ τέλος ἐκβήσεται. ἐπεὶ δὲ ἐχωρίσα-
 μεν πάντα κατὰ φυλὰς τὰ ἐπιπλα, εἰς τὰς χώρας
 9 τὰς προσηκούσας ἕκαστα διηνέγκαμεν. μετὰ δὲ
 τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' ἡμέραν χρῶνται
 οἱ οἰκέται, οἷον σιτοποιικοῖς, ὄψοποιικοῖς, ταλα- 50
 σιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον, ταῦτα μὲν
 αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου δεῖ τιθέναι,
 10 παρεδώκαμεν καὶ ἐπετάξαμεν σῶα παρέχειν· ὅσοις
 δ' εἰς ἑορτὰς ἢ ξενοδοκίας χρώμεθα ἢ εἰς τὰς διὰ
 χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν, 55
 καὶ δείξαντες τὰς χώρας αὐτῶν καὶ ἀπαριθμή-
 σαντες καὶ γραψάμενοι ἕκαστα, εἶπομεν αὐτῇ
 διδόναι τούτων ὅτῳ δέοι ἕκαστον, καὶ μεμνήσθαι ὃ

- τι ἄν τῳ διδῶ, καὶ ἀπολαμβάνουσιν κατατιθέναι
 11 πάλιν ὅθεν περ ἂν ἕκαστα λαμβάνη. τὴν δὲ ταμίαν 60
 ἐποίησάμεθα ἐπισκεψάμενοι ἥτις ἡμῖν ἐδόκει εἶναι
 ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου καὶ ὕπνου καὶ
 ἀνδρῶν συνουσίας, πρὸς τούτοις δὲ ἢ τὸ μνημονικὸν
 μάλιστα ἐδόκει ἔχειν καὶ τὸ προνοεῖν μὴ τι κακὸν
 λάβη παρ' ἡμῶν ἀμελοῦσα, καὶ σκοπεῖν ὅπως 65
 12 χαριζομένη τι ἡμῖν ὑφ' ἡμῶν ἀντιτιμῆσεται. ἐδίδα-
 σκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς ἔχειν πρὸς ἡμᾶς,
 ὅτ' εὐφραινοίμεθα τῶν εὐφροσυνῶν μεταδιδόντες,
 καὶ εἴ τι λυπηρὸν εἴη εἰς ταῦτα παρακαλοῦντες.
 καὶ τὸ προθυμεῖσθαι δὲ συναύξειν τὸν οἶκον ἐπαι- 70
 δεύομεν αὐτήν, ἐπιγιγνώσκειν αὐτὴν ποιοῦντες καὶ
 13 τῆς εὐπραγίας αὐτῇ μεταδιδόντες. καὶ δικαιοσύνην
 δ' αὐτῇ ἐνεποιούμεν, τιμιωτέρους τιθέντες τοὺς δι-
 καίους τῶν ἀδίκων καὶ ἐπιδεικνύοντες πλουσιώ-
 τερον καὶ ἐλευθεριώτερον βιοτεύοντας τῶν ἀδίκων· 75
 καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν.
 14 ἐπὶ δὲ τούτοις πᾶσιν εἶπον, ἔφη, ὦ Σώκратες, ἐγὼ
 τῇ γυναικὶ ὅτι πάντων τούτων οὐδὲν ὄφελος, εἰ μὴ
 αὐτὴ ἐπιμελήσεται ὅπως διαμένη ἐκάστῳ ἢ τάξις.
 ἐδίδασκον δὲ αὐτὴν ὅτι καὶ ἐν ταῖς εὐνομουμέναις 80
 πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους
 καλοὺς γράψονται, ἀλλὰ καὶ νομοφύλακας προσ-
 αιροῦνται, οἵτινες ἐπισκοποῦντες τὸν μὲν ποιοῦντα
 τὰ νόμιμα ἐπαινοῦσιν, ἣν δὲ τις παρὰ τοὺς νόμους
 15 ποιῇ, ζημιοῦσι. νομίσει οὖν ἐκέλευον, ἔφη, τὴν 85
 γυναῖκα καὶ αὐτὴν νομοφύλακα τῶν ἐν τῇ οἰκίᾳ

- εἶναι, καὶ ἐξετάζειν δέ, ὅταν δόξη αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς ἕκαστον ἔχει, ὥσπερ ἡ βουλή ἵππους καὶ ἱππέας δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ 90
 16 τούτων δεόμενον. πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ὡς οὐκ ἂν ἄχθοιτο δικαίως εἰ πλείω αὐτῇ πράγματα προστάττω ἢ τοῖς οἰκέταις περὶ τὰ 95
 κτήματα, ἐπιδεικνύων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων τοσοῦτον ὅσον φέρειν ἢ θεραπεύειν ἢ φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, ὅτῳ ἂν μὴ δῶ ὁ κύριος· δεσπότου δὲ ἅπαντὰ ἐστὶν ὅ τι ἂν βούληται ἐκάστῳ χρῆσθαι. 100
 17 ὅτῳ οὖν καὶ σφζομένων μεγίστη ὄνησις καὶ φθειρομένων μεγίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα προσήκουσαν ἀπέφαινον.
 18 τί οὖν; ἔφην ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκούσασα ἢ γυνὴ πῶς σοι ὑπήκουε; 105
 τί δέ, ἔφη, εἰ μὴ εἶπέ γέ μοι, ὦ Σώκρατες, ὅτι οὐκ ὀρθῶς γιγνώσκοιμι; εἰ οἰοίμην χαλεπὰ ἐπιτάττειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν ὄντων. χαλεπώτερον γὰρ ἂν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι δεήσει τῶν 110
 19 οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ, ἔφη, ὥσπερ καὶ τέκνων <ἥδιον> τὸ ἐπιμελεῖσθαι τῇ σῶφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων ὅσα ἴδια ὄντα εὐφραίνει ἥδιον τὸ ἐπιμελεῖσθαι

νομίζεῖν ἔφη εἶναι τῇ σώφροσι τῶν ἑαυτῆς ἢ 115
ἀμελεῖν.

X καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι
τὴν γυναῖκα αὐτῷ ταῦτα, εἶπον,

νῆ τὴν Ἡραν, ἔφην, ὦ Ἰσχόμαχε, ἀνδρικήν γε
ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, ἐθέλω σοι 5
πάννυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἥ μου ἄπαξ
ἀκούσασα ταχὺ ἐπέιθετο.

τὰ ποῖα; ἔφην ἐγὼ, λέγε· ὡς ἐμοὶ πολὺ ἡδίου
ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζεῦ-
ξίς μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπε- 10
δείκνυεν.

2 ἔντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, ἐγὼ τοίνυν, ἔφη,
ιδὼν ποτε αὐτὴν, ὦ Σώκρατες, ἐντετριμμένην
πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη
εἶναι ἢ ἦν, πολλῇ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρα 15
φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν
3 ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει, εἶπέ
μοι, ἔφην, ὦ γύναι, ποτέρως ἂν με κρίναις ἀξιο-
φίλητον μᾶλλον εἶναι χρημάτων κοινωρόν, εἴ σοι
αὐτὰ τὰ ὄντα ἀποδεικνύοιμι, καὶ μήτε κομπάζοιμι 20
ὡς πλείω τῶν ὄντων ἔστι μοι, μήτε ἀποκρυπτοίμην
[τι] τῶν ὄντων μηδέν, ἢ εἰ πειρώμην τέ σε ἐξαπατᾶν
λέγων ὡς πλείω ἔστι μοι τῶν ὄντων, ἐπιδεικνύς τε
ἀργύριον κίβδηλον δολοίην σε καὶ ὄρμους ὑποξύ-
λους, καὶ πορφυρίδας ἐξιτήλους φαίην ἀληθινὰς 25
εἶναι;

- 4 καὶ ὑπολαβοῦσα εὐθύς,
 εὐφήμει, ἔφη· μὴ γένοιο σὺ τοιοῦτος· οὐ γὰρ
 ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαι
 ἐκ τῆς ψυχῆς. 30
- οὐκοῦν, ἔφην ἐγώ, συνεληλύθαμεν, ᾧ γύναι, ὡς
 καὶ τῶν σωμάτων κοινωνήσונτες ἀλλήλοις;
 φασὶ γοῦν, ἔφη, οἱ ἄνθρωποι.
- 5 ποτέρως ἂν οὖν, ἔφην ἐγώ, τοῦ σώματος αὐ
 δοκοίην εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴ σοι 35
 τὸ σῶμα πειρώμην παρέχειν τὸ ἑμαυτοῦ ἐπιμε-
 λόμενος ὅπως ὑγιαίνόν τε καὶ ἐρρωμένον ἔσται,
 καὶ διὰ ταῦτα τῷ ὄντι εὐχρως σοι ἔσομαι, ἢ εἴ σοι
 μίλτω ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφ-
 ὄμενος ἀνδρικήλω ἐπιδεικνύοιμί τε ἑμαυτὸν καὶ 40
 συνείην ἐξαπατῶν σε καὶ παρέχων ὄραν καὶ ἄπτ-
 εσθαι μίλτου ἀντὶ τοῦ ἑμαυτοῦ χρωτός;
- 6 ἐγὼ μὲν, ἔφη ἐκείνη, οὔτ' ἂν μίλτου ἀπτοίμην
 ἥδιον ἢ σοῦ οὔτ' ἂν ἀνδρικήλου χρώμα ὀρώην
 ἥδιον ἢ τὸ σὸν οὔτ' ἂν τοὺς ὀφθαλμοὺς ὑπαλη- 45
 λιμμένους ἥδιον ὀρώην τοὺς σοὺς ἢ ὑγιαίνοντας.
- 7 καὶ ἐμὲ τοίνυν νόμιζε, εἰπεῖν ἔφη ὁ Ἰσχόμαχος,
 ᾧ γύναι, μήτε ψιμυθίου μήτε ἐγχούσης χρώματι
 ἠδεσθαι μᾶλλον ἢ τῷ σῶ, ἀλλ' ὥσπερ οἱ θεοὶ
 ἐποίησαν ἵπποις μὲν ἵππους, βουσὶ δὲ βοῦς 50
 ἠδιστον, προβάτοις δὲ πρόβατα, οὕτω καὶ οἱ ἄν-
 θρωποι ἀνθρώπου σῶμα καθαρὸν οἴονται ἠδιστον
- 8 εἶναι· αἱ δ' ἀπάται αὐται τοὺς μὲν ἔξω πως
 δύναιτ' ἂν ἀνεξελέγκτως ἐξαπατᾶν, συνόντας δὲ
 ἢ ἀνδρικήλων; ἐκείνη-εἰπέ-αὐτὴν-εἰ-μὴ

ἀεὶ ἀνάγκη ἀλίσκεσθαι, ἐὰν ἐπιχειρῶσιν ἐξαπατᾶν 55
 ἀλλήλους. ἢ γὰρ ἐξ εὐνής ἀλίσκονται ἐξανιστάμενοι
 πρὶν παρασκευάσασθαι, ἢ ὑπὸ ἰδρῶτος ἐλέγχονται
 ἢ ὑπὸ δακρῶν βασανίζονται ἢ ὑπὸ λουτροῦ ἀλη-
 θινῶς κατωπτεύθησαν.

9 τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπεκρί- 60
 νατο;

τί δέ, ἔφη, εἰ μὴ τοῦ <γε> λοιποῦ τοιοῦτον μὲν
 οὐδὲν πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ
 καὶ πρεπόντως ἔχουσιν ἐπειρᾶτο ἑαυτὴν ἐπι-
 δεικνύναι. καὶ ἐμὲ μέντοι ἠρώτα εἴ τι ἔχοιμι 65
 συμβουλευσαι ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο, ἀλλὰ

10 μὴ μόνον δοκοίη. καὶ ἐγὼ μέντοι, ὦ Σώκρατες,
 ἔφη, συνεβούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι,
 ἀλλὰ σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς
 μὲν τὸν ἴστων προσστάσαν ὅ τι μὲν βέλτιον ἄλλου 70
 ἐπίσταιτο ἐπιδιδάξαι, ὅ τι δὲ χεῖρον ἐπιμαθεῖν·
 ἐπισκέψασθαι δὲ καὶ <τὴν> σιτοποιόν, παρα-
 στῆναι δὲ καὶ ἀπομετρούση τῇ ταμία, περιελθεῖν
 δ' ἐπισκοπούμενην καὶ εἰ κατὰ χώραν ἔχει ἢν δεῖ
 ἕκαστα. ταῦτα γὰρ ἐδόκει μοι ἅμα ἐπιμέλεια εἶναι 75

11 καὶ περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον
 καὶ τὸ δεῦσαι καὶ μάξαι καὶ ἱμάτια καὶ στρώ-
 ματα ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ
 ἔφην οὕτως ἂν καὶ ἐσθίειν ἠδιδον καὶ ὑγιαίνειν
 μᾶλλον καὶ εὐχρωτέραν φαίνεσθαι τῇ ἀληθείᾳ. 80

12 καὶ ὄψις δὲ <δεσποίνης>, ὅποταν ἀνταγωνίζη-
 ται διακόνῳ καθαρωτέρα οὔσα πρεπόντως τε

μᾶλλον ἠμφιεσμένη, κινητικὸν γίγνεται ἄλλως τε
καὶ ὁπόταν τὸ ἐκοῦσαν χαρίζεσθαι προσῆ ἀντὶ τοῦ
13 ἀναγκαζομένην ὑπηρετεῖν. αἱ δ' αἰεὶ καθήμεναι 85
σεμνῶς πρὸς τὰς κεκοσμημένας καὶ ἐξαπατώσας
κρίνεσθαι παρέχουσιν ἑαυτάς. καὶ νῦν, ἔφη, ὦ
Σώκρατες, οὕτως εὖ ἴσθι ἢ γυνή μου κατεσκευασ-
μένη βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ
ὥσπερ νῦν σοι λέγω. 90

- XI ἐντεῦθεν δ' ἐγὼ εἶπον,
ὦ Ἰσχόμαχε, τὰ μὲν δὴ περὶ τῶν τῆς γυναικὸς
ἔργων ἱκανῶς μοι δοκῶ ἀκηκοέναι τὴν πρώτην,
καὶ ἄξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν. τὰ δ'
αὐτὰ σὰ ἔργα, ἔφην ἐγὼ, ἤδη μοι λέγε, ἵνα σύ τε ἐφ' 5
οἷς εὐδοκιμεῖς διηγησάμενος ἡσθῆς, καὶ γὰρ τὰ τοῦ
καλοῦ καγαθοῦ ἀνδρὸς ἔργα τελέως διακούσας καὶ
καταμαθὼν, ἦν δύνωμαι, πολλὴν σοι χάριν εἰδῶ.
2 ἀλλὰ νῆ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάνυ
ἠδέως σοι, ὦ Σώκρατες, διηγήσομαι ἂ ἐγὼ ποιῶν 10
διατελῶ, ἵνα καὶ μεταρρυθμίσης με, εἴαν τί σοι
δοκῶ μὴ καλῶς ποιεῖν.
3 ἀλλ' ἐγὼ μὲν δὴ, ἔφην, πῶς ἂν δικαίως μεταρ-
ρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε καγα-
θόν, καὶ ταῦτα ὧν ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ καὶ 15
ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν
4 εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάνυ μεντᾶν,
ὦ Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ ἐπικλήματι
τούτῳ, εἰ μὴ πρῶην ἀπαντήσας τῷ Νικίου τοῦ
ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολουθοῦντας 20

αὐτῷ θεατάς, πολὺν δὲ λόγον ἔχόντων τινῶν περὶ
 αὐτοῦ ἤκουον· καὶ δῆτα ἠρόμην προσελθὼν τὸν
 5 ἵπποκόμον εἰ πολλὰ εἶη χρήματα τῷ ἵππῳ. ὁ δὲ
 προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι
 εἶπε, πῶς δ' ἂν ἵππῳ χρήματα γένοιτο; οὕτω δὴ 25
 ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν ἄρα θεμιτὸν καὶ
 πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν ψυχὴν φύσει
 6 ἀγαθὴν ἔχοι. ὡς οὖν θεμιτὸν ὄν καὶ ἐμοὶ ἀγαθῷ
 ἀνδρὶ γενέσθαι, διηγοῦ τελέως τὰ σὰ ἔργα, ἵνα ὅ τι
 ἂν δύνωμαι ἀκούων καταμαθεῖν, πειρῶμαι καὶ ἐγὼ 30
 σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος μιμῆσθαι.
 καὶ γὰρ ἀγαθὴ ἐστίν, ἔφην ἐγώ, <πᾶσα> ἡμέρα
 ὡς ἀρετῆς ἀρχεσθαι.

7 σὺ μὲν παίξεις, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες,
 ἐγὼ δὲ ὅμως σοὶ διηγῆσομαι ἢ ἐγὼ ὅσον δύναμαι 35
 8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ
 γὰρ καταμεμαθηκέναι δοκῶ ὅτι οἱ θεοὶ τοῖς ἀνθρώ-
 ποις ἄνευ μὲν τοῦ γιγνώσκειν τε ἢ δεῖ ποιεῖν καὶ
 ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν
 ἐποίησαν εὖ πράττειν, φρονίμοις δ' οὖσι καὶ ἐπιμε- 40
 λέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὐ, οὕτω
 δὴ ἐγὼ ἀρχομαι μὲν τοὺς θεοὺς θεραπεύων, πειρῶ-
 μαι δὲ ποιεῖν ὡς ἂν θέμις ἦ μοι εὐχομένῳ καὶ ὑγιάας
 τυγχάνειν καὶ ῥώμης σώματος καὶ τιμῆς ἐν πόλει καὶ
 εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ καλῆς σωτηρίας καὶ 45
 πλούτου καλῶς αὐξομένου.

9 καὶ ἐγὼ ἀκούσας ταῦτα,
 μέλει γὰρ δὴ σοι, ὦ Ἰσχόμαχε, ὅπως πλουτήης

καὶ πολλὰ χρήματα ἔχων πολλὰ ἔχης πράγματα
τούτων ἐπιμελόμενος; 50

καὶ πάνυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τούτων
ἂν ἐρωτᾷς· ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες, καὶ
θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἦν τινος δέων-
ται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν <τὸ> κατ'
ἐμὲ χρήμασιν ἀκόσμητον εἶναι. 55

- 10 καὶ γὰρ καλὰ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν ἂν
σὺ λέγεις, καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς
γὰρ οὐ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἳ οὐ
δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ δὲ
ἀγαπῶσιν ἦν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορί- 60
ζεσθαι. οἳ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν
οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε καὶ τὴν
πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς
· τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας
11 χρὴ νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μὲν, ἔφην ἐγώ, 65
τοὺς τοιοῦτους πολλοὶ δυνάμεθα· σὺ δέ μοι λέξον,
ὦ Ἰσχόμαχε, ἀφ' ὧν περ ἤρξω, πῶς ὑγιείας ἐπιμε-
λεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναί
σοι καὶ ἐκ πολέμου καλῶς σφύζεσθαι; τῆς δὲ χρημα-
τίσεως πέρι καὶ μετὰ ταῦτα, ἔφην ἐγώ, ἀρκέσει 70
ἀκούειν.

- 12 ἀλλ' ἐστὶ μὲν, ἔφη ὁ Ἰσχόμαχος, ὡς γε ἐμοὶ
δοκεῖ, ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλή-
λων. ἐπεὶ γὰρ ἐσθίειν τις τὰ ἱκανὰ ἔχει, ἐκπονοῦντι
μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια παραμένειν, 75
ἐκπονοῦντι δὲ μᾶλλον ἢ ῥώμη προσγίγνεσθαι,

ἀσχοῦντι δὲ τὰ τοῦ πολέμου κάλλιον σῶζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὔξεσθαι.

- 13 ἀλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ὦ 80 Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον καὶ ἀσχοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν· ὁποῖῳ δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ ῥώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὡς καὶ φίλους ἐπ- 85 ὠφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἂν ἠδέως, ἔφην ἐγώ, πυθοίμην.
- 14 ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχόμαχος, ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἠνίκ' <ἂν> ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγ- 90 χάνοιμι. κὰν μὲν τι κατὰ πόλιν δέη πράττειν, ταῦτα πραγματευόμενος περιπάτῳ τούτῳ χρῶμαι·
- 15 ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῳ χρῶμαι τῇ εἰς ἀγρόν ὁδῷ ἴσως ἄμεινον, ὦ Σώκρατες, ἢ εἰ 95
- 16 ἐν τῷ ξυστῷ περιπατοίην. ἐπειδὰν δὲ ἔλθω εἰς ἀγρόν, ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε νειοποιούντες ἦν τε σπείρουτες ἦν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἕκαστα γίγνεται, μεταρρυθμίζω, ἐὰν ἔχω τι βέλτιον τοῦ 100
- 17 παρόντος. μετὰ δὲ ταῦτα ὡς τὰ πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος, ὡς μέντοι δυνάτῳ 105

ταῦτα ποιοῦντα ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν
 18 ἵππον. ἐπειδὴν δὲ ταῦτα γένηται, ὁ παῖς ἐξαλίσας
 τὸν ἵππον οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ χώρου
 ἦν τι δεώμεθα εἰς ἄστν. ἐγὼ δὲ τὰ μὲν βάδην
 τὰ δὲ ἀποδραμῶν οἴκαδε ἀπεστλεγγισάμην. εἶτα 110
 δὲ ἀριστῶ, ὃ Σώκρατες, ὅσα μῆτε κενὸς μῆτε ἄγαν
 πλήρης δίημερεύειν.

19 νῆ τὴν Ἑραν, ἔφην ἐγὼ, ὃ Ἰσχόμαχε, ἀρεσκόν-
 τως γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ
 συνεσκευασμένοις χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν 115
 καὶ τοῖς πρὸς τὴν ῥώμην παρασκευάσμασι καὶ
 τοῖς εἰς τὸν πόλεμον ἀσκήμασι καὶ ταῖς τοῦ πλού-
 του ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι δοκεῖ
 20 εἶναι. καὶ γὰρ ὅτι ὀρθῶς ἐκάστου τούτων ἐπιμελεῖ
 ἱκανὰ τεκμήρια παρέχει· ὑγιαίνοντά τε γὰρ καὶ 120
 ἐρρωμένον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς σε ὀρῶμεν
 καὶ ἐν τοῖς ἵππικωτάτοις τε καὶ πλουσιωτάτοις
 λεγόμενόν σε ἐπιστάμεθα.

21 ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὃ Σώκρατες, ὑπὸ
 πολλῶν πάννυ συκοφαντοῦμαι, σὺ δ' ἴσως ᾧ με 125
 εἶρεῖν ὡς ὑπὸ πολλῶν καλὸς καὶ ἀγαθὸς κέκλημαι.

22 ἀλλὰ καὶ ἔμελλον σε ἐγὼ, ἔφην, ὃ Ἰσχόμαχε,
 τοῦτο ἐρήσεσθαι εἴ τινα καὶ τούτου ἐπιμέλειαν
 ποιεῖ ὅπως δύνῃ λόγον διδόναι καὶ λαμβάνειν, ἢ
 τινὶ ποτε δέη.

οὐ γὰρ δοκῶ σοι, ἔφη, ὃ Σώκρατες, αὐτὰ ταῦτα
 διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα
 ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἂν δύνωμαι,
 κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων,

ἀδικοῦντας μὲν καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν 135
καταμανθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;

23 ἄλλ' εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾶς, τοῦτό
μοι, ἔφην ἐγώ, ἔτι, ὦ Ἰσχύομαχε, δῆλωσον.

οὐδὲν μὲν οὖν, ὦ Σώκρατες, παύομαι, ἔφη, λέγειν
μελετῶν. ἢ γὰρ κατηγοροῦντός τινος τῶν οἰκετῶν 140
ἢ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρῶμαι ἢ
μέμφομαί τινα πρὸς τοὺς φίλους ἢ ἐπαινῶ ἢ διαλ-
λάττω τινὰς τῶν ἐπιτηδείων, πειρῶμενος διδάσκειν
ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμί-
ους, <ἢ> ἐπιτιμῶμέν τινι, στρατηγῶ συμπαρόντες, 145

24 ἢ ἀπολογούμεθα ὑπὲρ του, εἴ τις ἀδίκως αἰτίαν
ἔχει, ἢ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις ἀδίκως
τιμᾶται. πολλάκις δὲ καὶ βουλευόμενοι ἂ μὲν ἂν
ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, ἂ δ' ἂν
25 μὴ βουλώμεθα πράττειν, ταῦτα μεμφόμεθα. ἤδη 150
δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως πολλάκις
ἐκρίθην ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι.

ὑπὸ τοῦ, ἔφην ἐγώ, ὦ Ἰσχύομαχε; ἐμὲ γὰρ δὴ
τοῦτο ἐλάνθανεν.

ὑπὸ τῆς γυναικός, ἔφη.

155

καὶ πῶς δὴ, ἔφην ἐγώ, ἀγωνίζει;

ὅταν μὲν ἀληθῆ λέγειν συμφέρη, πάνυ ἐπιει-
κῶς· ὅταν δὲ ψευδῆ, τὸν ἥττω λόγον, ὦ Σώ-
κρατες, οὐ μὰ τὸν Δία οὐ δύναμαι κρείττω
ποιεῖν. 160

καὶ ἐγὼ εἶπον, ἴσως γάρ, ὦ Ἰσχύομαχε, τὸ ψεῦδος
οὐ δύνασαι ἀληθὲς ποιεῖν.

- XII ἀλλὰ γάρ, ἔφην ἐγώ, μὴ σε κατακωλύω, ὦ Ἰσχόμαχε, ἀπιέναι ἤδη βουλόμενον;
- μὰ Δί', ἔφη, ὦ Σώκρατες· ἐπεὶ οὐκ ἂν ἀπέλθοιμι πρὶν < ἂν > παντάπασιν ἢ ἀγορὰ λυθῆ.
- 2 νῆ Δί', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ ἀπο- 5
βάλης τὴν ἐπωνυμίαν, τὸ ἀνὴρ καλὸς κἀγαθὸς κεκλήσθαι. νῦν γὰρ πολλῶν σοι ἴσως ὄντων < τῶν > ἐπιμελείας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις, ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.
- ἀλλὰ τοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ' 10
ἐκεῖνά μοι ἀμελεῖται ἀ σὺ λέγεις· ἔχω γὰρ ἐπιτρόπους ἐν τοῖς ἀγροῖς.
- 3 πότερα δέ, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῆς ἐπιτρόπου, καταμαθὼν ἦν που ἢ ἐπιτροπευτικὸς ἀνὴρ, τοῦτον πειρᾶ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος 15
δεηθῆς, καταμαθὼν εὖ οἶδ' ὅτι ἦν που ἴδης τεκτονικόν, τοῦτον πειρᾶ κτᾶσθαι, ἢ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους;
- 4 αὐτὸς νῆ Δί', ἔφη, ὦ Σώκρατες, πειρῶμαι παι-
δεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ 20
ἀπῶ ἀντ' ἐμοῦ ἐπιμελούμενος, τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι ἢ ἄπερ ἐγώ; εἴπερ γὰρ ἱκανὸς εἰμι τῶν ἔργων προστατεύειν, κἂν ἄλλον δήπου δυναίμην διδάξαι ἄπερ αὐτὸς ἐπίσταμαι.
- 5 οὐκουν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεῖσει αὐτὸν 25
ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών; ἀνευ γὰρ εὐνοίας τί ὄφελος καὶ ὁποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται;
- "What use will there be of a steward's kindness if
kind words are..."*

οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλά τοι τὸ εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι 30 παιδεύειν.

6 καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὐνοίαν ἔχειν σοὶ καὶ τοῖς σοῖς διδάσκεις ὄντινα ἂν βούλη;
εὐεργετῶν νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδώσιν ἡμῖν. 35

7 τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὐνοί σοι γίνονται καὶ ἀγαθὸν τί σε βούλονται πράττειν;
τοῦτο γὰρ ὄργανον, ὦ Σώκρατες, εὐνοίας ἄριστον ὀρώ ὄν. 40

8 ἦν δὲ δὴ εὐνοὺς σοι γένηται, ἔφην, ὦ Ἰσχόμαχε, ἦ τούτου ἔνεκα ἰκανὸς ἔσται ἐπιτροπεύειν; οὐχ ὀρᾶς ὅτι καὶ ἑαυτοῖς εὐνοὶ πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἱ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι ὅπως αὐτοῖς ἔσται ταῦτα ἂ βούλονται 45 εἶναί σφισι τὰ ἀγαθὰ;

9 ἀλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.

10 πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ 50 ἐγὼ παντάπασι οὐ διδακτὸν ᾧμην εἶναι τὸ ἐπιμελῆ ποιῆσαι.

οὐδὲ γὰρ ἐστίν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε οὕτως οἶόν τε πάντα διδάξαι ἐπιμελεῖς εἶναι.

11 ποίους μὲν δὴ, ἐγὼ ἔφην, οἶόν τε; πάντως μοι 55 σαφῶς τούτους διασήμηνον.

πρῶτον μὲν, ἔφη, ὦ Σώκρατες, τοὺς οἴνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖς ποιῆσαι· τὸ γὰρ μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.

12 οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνατοι εἰσιν ἐπιμελεῖσθαι ἢ καὶ ἄλλοι τινές;

ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ οἷ γε τοῦ ὕπνου· οὔτε γὰρ ἂν αὐτὸς δύναιτο <ὁ> καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.

13 τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι ἡμῖν 65 ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἢ καὶ ἄλλοι τινὲς πρὸς τούτοις;

ἔμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχθῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ 70

14 τούτου· οὔτε γὰρ ἐλπίδα οὔτ' ἐπιμέλειαν ἡδίονα ῥάδιον εὐρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μὴν ὅταν παρῆ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν εὐπετές ἐστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. ὑφίεμαι οὖν καὶ οὓς ἂν τοιούτους γνῶ 75 ὄντας μῆδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθιστάναι.

15 τί δέ; ἔφην ἐγώ, οἵτινες αὖ ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν, ἢ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι; 80

οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γὰρ ἄλλο δεῖ ἢ δεῖξαι μόνον αὐτοῖς ὅτι κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

- 16 τούς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τέ εἰσιν 85
 ὦν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι
 μετρίως ἔχουσιν, πῶς ἐκδιδάσκεις ὦν σὺ βούλει
 ἐπιμελεῖς γίγνεσθαι;
- ἀπλῶς, ἔφη, πάνυ, ὦ Σώκρατες. ὅταν μὲν γὰρ
 ἐπιμελουμένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι 90
 αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι
 καὶ ποιεῖν ὅποια δήξεται αὐτούς.
- 17 ἴθι, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι, παρα-
 τραπόμενος τοῦ λόγου <τοῦ> περὶ τῶν παι-
 δευομένων εἰς τὴν ἐπιμέλειαν, δήλωσον περὶ τοῦ 95
 παιδεύεσθαι, εἰ οἶόν τέ ἐστίν ἀμελῆ αὐτὸν ὄντα
 ἄλλους ποιεῖν ἐπιμελεῖς.
- 18 οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον
 ἢ ἄμουσον ὄντα αὐτὸν ἄλλους μουσικούς ποιεῖν.
 χαλεπὸν γὰρ τοῦ διδασκάλου πονηρῶς τι ὑπο- 100
 δεικνυόντος καλῶς τοῦτο ποιεῖν μαθεῖν, καὶ ἀμελ-
 εῖν γε ὑποδεικνύοντος τοῦ δεσπότη χαλεπὸν
- 19 ἐπιμελῆ θεράποντα γενέσθαι. ὡς δὲ συντόμως
 εἰπεῖν, πονηροῦ μὲν δεσπότη οἰκέτας οὐ δοκῶ
 χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι πονη- 105
 ροὺς ἤδη εἶδον, οὐ μέντοι ἀζημίους γε. τὸν δὲ ἐπι-
 μελητικούς βουλόμενον ποιήσασθαι τινὰ καὶ ἐφ-
 ορατικὸν δεῖ εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ
 χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι
 τῷ αἰτίῳ, καὶ δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπι- 110
- 20 θεῖναι τῷ ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν,
 ἔφη ὁ Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη

ἀπόκρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχῶν ἀγαθοῦ παχύναι αὐτὸν ὡς τάχιστα βουλόμενος ἤρετο τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων 115 εἶναι τί τάχιστα παχύνει ἵππον· τὸν δ' εἰπέειν λέγεται ὅτι δεσπότην ὀφθαλμὸς. οὕτω δ', ἔφη, ὦ Σώκρατες, καὶ τὰλλὰ μοι δοκεῖ δεσπότην ὀφθαλμὸς τὰ καλά τε καὶ ἀγαθὰ μάλιστα ἐργάζεσθαι.

XIII

ὅταν <δὲ> παραστήσης τινί, ἔφην ἐγώ, τοῦτο καὶ πάνυ ἰσχυρῶς ὅτι δεῖ ἐπιμελεῖσθαι ὧν ἂν σὺ βούλη, ἢ ἱκανὸς ἤδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν, ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει ἐπίτροπος ἱκανὸς ἔσεσθαι; 5

2 ναὶ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, ἔτι μέντοι λοιπὸν αὐτῷ ἔστι γινῶναι ὅ τι τε ποιητέον καὶ ὁπότε καὶ ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου ἄνευ τούτων ὄφελος ἢ ἱατροῦ ὃς ἐπιμελοῖτο μὲν κάμνοντός τινος πρῶί τε ἰὼν καὶ ὄψέ, ὅτι δὲ συμφέρον τῷ κάμν- 10 οντι ποιεῖν εἶη, τοῦτο μὴ εἰδείη;

3 εἰ δὲ δὴ καὶ τὰ ἔργα μάθη ὡς ἔστιν ἐργαστέα, ἔτι τινός, ἔφην ἐγώ, προσδεήσεται, ἢ ἀποτετελεσμένος ἤδη οὗτός σοι ἔσται ἐπίτροπος;

ἄρχειν γε, ἔφη, οἶμαι δεῖν αὐτὸν μαθεῖν τῶν 15 ἐργαζομένων.

4 ἢ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι παιδεύεις τοὺς ἐπιτρόπους;

πειρῶμαί γε δὴ, ἔφη ὁ Ἰσχύμαχος.

καὶ πῶς δὴ, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ ἀρχι- 20 κοὺς εἶναι ἀνθρώπων παιδεύεις;

φαύλως, ἔφη, πάνυ, ὦ Σώκρατες, ὥστε ἴσως ἂν καὶ καταγελάσαις ἀκούων.

- 5 οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα-
 γέλωτος, ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικούς 25
 ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ
 δεσποτικούς ἀνθρώπων δύναται διδάσκειν, ὅστις
 δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς.
 ὥστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ'
 ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν. 30
- 6 οὐκοῦν, ἔφη, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῶα ἐκ
 δυοῖν τούτοις τὸ πείθεσθαι μαθάνουσιν, ἐκ τε τοῦ
 ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι, καὶ ἐκ τοῦ
 7 ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν. οἳ τε
 γοῦν πῶλοι μαθάνουσιν ὑπακούειν τοῖς πωλο- 35
 δάμναις τῷ ὅταν μὲν πείθονται τῶν ἡδέων τι αὐ-
 τοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
 ἔστ' ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ·
- 8 καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ
 γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὄντα ὁμως καὶ 40
 περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μαθα-
 νει τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γὰρ πείθηται,
 λαμβάνει τι ὧν δεῖται, ὅταν δὲ ἀμελῇ, κολάζεται.
- 9 ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ,
 ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, τοῖς 45
 δὲ δούλοις καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι
 πάνυ ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν·
 τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσ-
 χαριζόμενος ἂν πολλὰ ἀνύτοις παρ' αὐτῶν. αἱ δὲ

φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται. πεινώσι γὰρ τοῦ ἐπαίνου οὐχ ἥττον ἔναι τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν.

- 10 ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἶμαι πιθανωτέροις ἀνθρώποις χρῆσθαι, διδάσκω οὓς ἀν ἐπιτρόπους βούλωμαι καταστήσαι καὶ τάδε συλλαμβάνω αὐτοῖς· ἰμάτιά τε γὰρ ἀ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἀλλὰ τὰ μὲν χεῖρω, τὰ δὲ βελτίω, ἵνα ἢ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ χεί-
- 11 ρονι τὰ ἥττω διδόναι. πάνυ γὰρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀθυμία ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν ὀρώσι τὰ μὲν ἔργα δι' αὐτῶν καταπραπτόμενα, τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς τοὺς μήτε πονεῖν
- 12 μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέη. αὐτὸς τε οὖν οὐδ' ὀπωστιοῦν τῶν ἴσων ἀξιῶ τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν, τοὺς τε ἐπιτρόπους, ὅταν μὲν ἴδω διαδεδωκότας τοῖς πλείστου ἀξίοις τὰ κράτιστα, ἐπαινῶ, ἣν δὲ ἴδω ἢ κολακεύμασί τινα προτιμώμενον ἢ καὶ ἄλλη τινὶ ἀνωφελεῖ χάριτι, οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι διδάσκειν, ὦ Σώκρατες, ὅτι οὐδ' αὐτῷ σύμφορα ταῦτα ποιεῖ.

XIV ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν ἤδη ἱκανός σοι γένηται ὥστε πειθομένους παρέχεσθαι, ἢ ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον, ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἀ σὺ εἶρηκας;

2 ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχεσθαι 5

τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ τοὺς καρποὺς μεταχειριζόμενος τολμῶν ἀφανίζειν ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἂν ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;

3 ἦ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην σὺ 10 ὑποδύει διδάσκεις;

καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάν-
 4 τας ἐξ ἐτοίμου εὐρίσκω ὑπακούοντας τῆς διδασκα-
 λίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκοντος
 νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι, ἔφη, 15
 λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην τοὺς
 οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ ἄνδρες
 5 θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης τῆς
 τοιαύτης διδασκαλίᾳ. γέγραπται γὰρ ζημιοῦσθαι
 ἐπὶ τοῖς κλέμμασι, καὶ δεδέσθαι, ἢν τις ἀλῶ ποιῶν, 20
 καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον οὖν,
 ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῆ ποιῆ-
 6 σαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ οὖν καὶ
 τούτων, ἔφη, προσφέρων ἔνια καὶ ἄλλα τῶν βασι-
 λικῶν νόμων προφερόμενος πειρῶμαι δικαίους 25
 περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι τοὺς οἰκέτας.
 7 ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς
 ἀμαρτάνουσιν, οἱ δὲ βασιλικοὶ νόμοι οὐ μόνον
 ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ καὶ ὠφελοῦσι τοὺς
 δικαίους· ὥστε ὀρώντες πλουσιωτέρους γιγνομέ- 30
 νους τοὺς δικαίους τῶν ἀδίκων πολλοὶ καὶ φιλο-
 κερδεῖς ὄντες εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν.
 8 οὓς δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως καὶ εὖ πάσχοντας

ἔτι ἀδικεῖν πειρωμένους, τούτους ὡς ἀνηκέστους
πλεονέκτας ὄντας ἤδη καὶ τῆς χρήσεως ἀποπαύω. 35

9 οὓς δ' ἂν αὐ καταμάθω μὴ τῷ πλέον ἔχειν μόνον
διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους εἶναι,
ἀλλὰ καὶ τοῦ ἐπαινέσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ,
τούτοις ὥσπερ ἐλευθέροις ἤδη χρῶμαι, οὐ μόνον
πλουτίζων ἀλλὰ καὶ τιμῶν ὡς καλοῦς τε καὶ γα- 40
10 θούς. τούτῳ γάρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες,
διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φιλοκερδοῦς, τῷ
ἐθέλειν ἐπαίνου καὶ τιμῆς ἔνεκα καὶ πονεῖν ὅπου
δεῖ καὶ κινδυνεύειν καὶ αἰσχροῦν κερδῶν ἀπέχ-
εσθαι. -45

XV ἀλλὰ μέντοι ἐπειδὴν γε ἐμποιήσης τινὶ τὸ βούλε-
σθαί σοι εἶναι τὰ γαθὰ, ἐμποιήσης δὲ τῷ αὐτῷ τούτῳ
<τὸ> ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελῆται,
ἔτι δὲ πρὸς τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἂν
ποιούμενα ἕκαστα τῶν ἔργων ὠφελιμώτερα γίγ- 5
νοιτο, πρὸς δὲ τούτοις ἄρχειν ἱκανὸν αὐτὸν ποιήσης,
ἐπὶ δὲ τούτοις πᾶσιν ἤδηταί σοι τὰ ἐκ τῆς γῆς
ὠραῖα ἀποδεικνύων ὅτι πλείστα ὥσπερ σὺ σαυτῷ,
οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι τινὸς ὁ τοιοῦ-
τος προσδεῖται· πάνν γάρ μοι δοκεῖ ἤδη πολλοῦ 10
ἂν ἄξιός εἶναι ἐπίτροπος ὢν τοιοῦτος. ἐκεῖνο μέν-
τοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν
ἀργότατα ἐπιδεδράμηται τοῦ λόγου.

2 τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

ἔλεξας δὴ πού, ἔφην ἐγώ, ὅτι μέγιστον εἶη μαθεῖν 15
ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς

ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή τις ἐπίσταιτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν.

3 ἐνταῦθα δὴ εἶπεν ὁ Ἰσχύμαχος,
τὴν τέχνην με ἤδη, ὦ Σώκρατες, κελεύεις αὐτὴν 20
διδάσκειν τῆς γεωργίας;

αὐτὴ γὰρ ἴσως, ἔφην ἐγώ, ἥδε ἐστὶν ἡ ποιοῦσα
τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ
μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιο-
τεύειν. 25

4 νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιλαν-
θρωπίαν ταύτης τῆς τέχνης ἀκούσει. τὸ γὰρ ὠφελ-
ιμωτάτην οὖσαν καὶ ἡδίστην ἐργάζεσθαι καὶ καλλ-
ίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις
ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν πῶς 30
οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦμεν
καὶ τῶν ζώων ὅποσα καλὰ καὶ μεγάλα καὶ ὠφέ-
λιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

5 ἀλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὦ Ἰσχύμαχε, ἱκανῶς
δοκῶ καταμεμαθηκέναι ἢ εἶπας, καθ' ἃ δεῖ διδάσκειν 35
τὸν ἐπίτροπον· καὶ γὰρ ἢ ἔφησθα εὖνουν σοι ποιεῖν
αὐτὸν μαθεῖν δοκῶ, καὶ ἢ ἐπιμελῆ καὶ ἀρχικὸν καὶ
6 δίκαιον. ὃ δὲ εἶπας ὡς δεῖ μαθεῖν τὸν μέλλοντα
ὀρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἃ δεῖ ποιεῖν καὶ
ὡς δεῖ καὶ ὅποτε ἕκαστα, ταῦτά μοι δοκοῦμεν, 40
ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέναι τῷ
7 λόγῳ· ὡσπερ εἰ εἴποις ὅτι δεῖ γράμματα ἐπίσταςθαι
τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγορευόμενα γρά-
φειν καὶ τὰ γεγραμμένα ἀναγιγνώσκειν. ταῦτα γὰρ

- ἐγὼ ἀκούσας, ὅτι μὲν δεῖ γράμματα ἐπίστασθαι, 45
 ἠκηκόειν ἄν, τοῦτο δὲ εἰδὼς οὐδέν τι οἶμαι μᾶλλον
 8 ἂν ἐπισταίμην γράμματα. οὕτω δὲ καὶ νῦν ὅτι
 μὲν δεῖ ἐπίστασθαι γεωργίαν τὸν μέλλοντα ὀρθῶς
 ἐπιμελεῖσθαι αὐτῆς ῥαδίως πέπεισμαι, τοῦτο μὲν-
 τοι εἰδὼς οὐδέν τι μᾶλλον ἐπίσταμαι ὅπως δεῖ 50
 9 γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα μάλα δόξειε γεωργεῖν,
 ὅμοιος ἄν μοι δοκῶ εἶναι τῷ περιόντι ἰατρῷ καὶ
 ἐπισκοποῦντι τοὺς κάμνοντας, εἰδότει δὲ οὐδέν, ὅ τι
 συμφέρει τοῖς κάμνουσιν. ἴν' οὖν μὴ τοιοῦτος ὦ,
 ἔφην ἐγὼ, δίδασκέ με αὐτὰ τὰ ἔργα τῆς γεωργίας. 55
 10 ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, οὐχ ὥσπερ γε-
 τὰς ἄλλας τέχνας κατατριβῆναι δεῖ μανθάνοντας
 πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι τὸν διδασκόμενον,
 οὐχ οὕτω καὶ ἡ γεωργία δύσκολός ἐστι μαθεῖν,
 ἀλλὰ τὰ μὲν ἰδὼν ἂν ἐργαζομένους, τὰ δὲ ἀκούσας 60
 εὐθύς ἂν ἐπίσταίῳ, ὥστε καὶ ἄλλον, εἰ βούλοιο,
 διδάσκειν. οἶομαι δ', ἔφη, πάνυ καὶ λεληθέναι
 11 πολλά σε αὐτὸν ἐπιστάμενον αὐτῆς. καὶ γὰρ δὴ
 οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονται πως τὰ ἐπι-
 καιριώτατα ἧς ἕκαστος ἔχει τέχνης, τῶν δὲ γεωργῶν 65
 ὁ κάλλιστα μὲν φυτεύων μάλιστ' ἂν ἠδοίτο, εἴ τις
 αὐτὸν θεῶτο, ὁ κάλλιστα δὲ σπείρων ὡσαύτως·
 ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημένων, οὐδέν ὅ τι
 12 ἂν σε ἀποκρύψαιτο ὅπως ἐποίησεν. οὕτω καὶ τὰ
 ἦθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους τοὺς αὐτῇ 70
 συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.
 13 ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγὼ, καλὸν καὶ

οὐχοῖον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος· σὺ δέ, ὅτι εὐπετές ἐστὶ μαθεῖν, διὰ τοῦτο πολὺ μοι μᾶλλον διέξιθι αὐτήν. οὐ γὰρ σοὶ αἰσχροὺν τὰ 75 ῥάδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ αἰσχρον μὴ ἐπίστασθαι ἄλλως τε καὶ εἰ χρήσιμα ὄντα τυγχάνει.

XVI πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώκρατες, τοῦτο ἐπι-
 δεῖξαι βούλομαί σοι ὡς οὐ χαλεπὸν ἐστὶν ὃ λέγουσι
 ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν
 ἀκριβέστατα αὐτὴν διεξιόντες, ἥκιστα δὲ ἐργα-
 2 ζόμενοι. φασὶ γὰρ τὸν μέλλοντα ὀρθῶς γεωργήσειν 5
 τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἶδέναι.

ὀρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὃ γὰρ μὴ
 εἰδὼς ὅ τι δύναται ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν
 οἶμαι οὐδ' ὅ τι φυτεύειν δεῖ εἰδεῖν ἄν.

3 οὐκοῦν, ἔφη ὁ Ἰσχύμαχος, καὶ ἀλλοτρίας γῆς 10
 τοῦτο ἐστὶ γινῶναι ὅ τι τε δύναται φέρειν καὶ ὅ τι
 μὴ δύναται, ὀρῶντα τοὺς καρποὺς καὶ τὰ δένδρα;
 ἐπειδὴν μέντοι γινῶ τις, οὐκέτι συμφέρεи θεομαχεῖν.
 οὐ γὰρ ἂν ὅτου δέοιτο αὐτός, τοῦτο σπείρων καὶ
 φυτεύων μᾶλλον ἂν ἔχοι τὰ ἐπιτήδεια ἢ ὅ τι ἡ γῆ 15
 4 ἤδοιτο φύουσα καὶ τρέφουσα. ἦν δ' ἄρα δι' ἀργίαν
 τῶν ἐχόντων αὐτὴν μὴ ἔχη τὴν ἑαυτῆς δύναμιν
 ἐπιδεικνύναι, ἐστὶ καὶ παρὰ γείτονος τόπου πολ-
 λάκις ἀληθέστερα περὶ αὐτῆς γινῶναι ἢ παρὰ γεί-
 5 τonos ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα δὲ 20
 ὅμως ἐπιδείκνυσι τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ
 ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ

ἡμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως καὶ οἱ μὴ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται δια-
γιγνώσκειν. 25

6 ἀλλὰ τοῦτο μὲν, ἔφην ἐγώ, ὦ Ἰσχύμαχε, ἴκα-
νῶς ἤδη μοι δοκῶ ἀποτεθαρρηκέναι ὡς οὐ δεῖ
φοβούμενον μὴ οὐ γινῶ τῆς γῆς φύσιν ἀπέχεσθαι
7 γεωργίας. καὶ γὰρ δὴ, ἔφην, ἀνεμνήσθην τὸ τῶν
ἀλιέων, ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε καταστή- 30
σαντες ἐπὶ θέαν οὔθ' ἡσυχοὶ βαδίζοντες, ἀλλὰ
παρατρέχοντες ἅμα τοὺς ἀγρούς, ὅταν ὀρώσι τοὺς
καρπούς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀποφαίν-
εσθαι περὶ τῆς γῆς ὅποια τε ἀγαθὴ ἐστὶ καὶ
ὅποια κακὴ, ἀλλὰ τὴν μὲν ψέγουσι, τὴν δ' ἐπαι- 35
νοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας
ὀρῶ αὐτοὺς τὰ πλείστα κατὰ ταῦτ' ἀποφαινο-
μένους περὶ τῆς ἀγαθῆς γῆς.

8 πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἄρξωμαί σε
τῆς γεωργίας ὑπομιμνήσκεις; οἶδα γὰρ ὅτι ἐπι- 40
σταμένῳ σοι πάνυ πολλὰ φράσω ὡς δεῖ γεωργεῖν.

9 ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχύμαχε, πρῶτον
ἂν ἠδέως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν
ἀνδρός, ὅπως ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζ-
όμενος πλείστας κριθὰς καὶ πλείστους πυρούς 45
λαμβάνοιμι.

10 οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ
ὑπεργάζεσθαι;

11 οἶδα γάρ, ἔφην ἐγώ.

εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; 50

ἀλλὰ πηλὸς ἂν εἶη, ἐγὼ ἔφην.

ἀλλὰ τοῦ θέρουσ σοι δοκεῖ;

σκληρά, ἔφην ἐγώ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει.

- 12 κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον. 55

εἰκὸς γάρ, ἔφην ἐγώ, ἐστὶ μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην.

- καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὦ Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἤδη παρέχειν, 13 καρπὸν δ' οὐπω καταβαλεῖν ὥστε φύεσθαι. οἶμαι 60 γὰρ δὴ καὶ τοῦτό σ' ἔτι γινώσκειν ὅτι εἰ μέλλει ἀγαθὴ ἢ νεὸς ἔσεσθαι, ὕλης τε καθαρὰν αὐτὴν εἶναι δεῖ καὶ ὀπτῆν ὅτι μάλιστα πρὸς τὸν ἥλιον.

πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι 65 χρῆναι ἔχειν.

- 14 ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον ἂν γίγνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις μεταβάλοι τις τὴν γῆν;

οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἂν 70 μᾶλλον ἢ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἢ δὲ γῆ ὀπτῶτο ὑπὸ τοῦ ἡλίου, ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινοίῃ τῷ ζεύγει.

- 15 εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, ἔφη, 75 οὐκ εὐδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν γῆν καὶ τὴν ὕλην;

καὶ τὴν μὲν γε ὕλην, ἔφην ἐγώ, καταβάλλειν,

Ἐπεὶ οὐκ ἔστιν ἐπιπολάζουσα.

ὡς ἀυαίνηται, ἐπιπολῆς, ¹⁾ τὴν δὲ γῆν στρέφειν, ὡς
ἢ ὠμὴ αὐτῆς ὀπτᾶται. 80

XVII περὶ μὲν τῆς νεοῦ ὀρᾶς, ἔφη, ὦ Σώκρατες, ὡς
ἀμφοτέροις ἡμῖν ταῦτὰ δοκεῖ.

δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

περὶ γε μέντοι τοῦ σπόρου ὥρας ἄλλο τι, ἔφη,
ὦ Σώκρατες, γιγνώσκεις ἢ τὴν ὥραν σπείρειν ἥς 5
πάντες μὲν οἱ πρόσθεν ἄνθρωποι πείραν λαβόντες,
πάντες δὲ οἱ νῦν λαμβάνοντες ἐγνώκασι κρατίστην
2 εἶναι; ἐπειδὴν γὰρ ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάν-
τες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν,
ὁπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. 10

ἐγνώκασι δέ γ', ἔφην ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ
μὴ ἐν ξηρᾷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι,
δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν
κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.

3 οὐκοῦν ταῦτα μὲν, ἔφη ὁ Ἰσχόμαχος, ὁμογνω- 15
μονοῦμεν πάντες οἱ ἄνθρωποι.

ἀ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται
ὁμονοεῖν· οἶον ἅμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ
χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται, καὶ
πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν. 20

4 ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη
διαφέρονται, ὦ Σώκρατες, περὶ τοῦ σπόρου, πότερον
ὁ πρῶιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

καὶ ὁ θεός <γ'>, ἔφην ἐγώ, οὐ τεταγμένως τὸ
ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρῶιμῳ κάλλιστα, τὸ 25
δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

Ἰσχόμαχος

- 5 σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγεῖ κρεῖττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, εἴαν τε πολὺν εἴαν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψι- 30 μωτάτου σπείρειν;
- 6 καὶ ἐγὼ εἶπον, ἐμοὶ μὲν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺν γὰρ νομίζω κρεῖττον εἶναι ἀεὶ ἀρκοῦντα σίτον λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν, ποτὲ δὲ μηδ' ἰκανόν. 35 καὶ τοῦτο τοίνυν σύ γε, ἔφη, ὦ Σώκρατες, ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαίνόμενος.
- 7 τί γάρ; ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλη τέχνη ἔνεστι; 40 πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι τὸ σπέρμα καὶ σύ που οἴσθα, ἔφη. καὶ γὰρ ἐώρακα, ἔφην ἐγώ. ῥίπτειν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ 45 δ' οὐ.
- οὐκουν τοῦτο μὲν, ἔφην ἐγώ, ἤδη μελέτης δεῖται, ὥσπερ τοῖς κιθαρισταῖς, ἢ χεὶρ ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ;
- 8 πάνυ μὲν οὖν, ἔφη. ἢν δέ γε ἦ, ἔφη, ἢ γῆ ἢ μὲν 50 λεπτοτέρα, ἢ δὲ παχυτέρα; τί τοῦτο, ἐγὼ ἔφην, λέγεις; ἀρά γε τὴν μὲν λεπτοτέραν ὅπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἰσχυροτέραν;

τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν 55
ἐκατέρα τῇ γῇ σπέρμα διδοίης ἢ ποτέρα ἂν πλείου.

9 τῷ μὲν οἴνω, ἔφην, ἔγωγε νομίζω τῷ ἰσχυροτέρῳ
πλείου ἐπιχεῖν ὕδωρ, καὶ ἀνθρώπῳ τῷ ἰσχυροτέρῳ
πλείου βάρος, ἐὰν δέη τι φέρειν, ἐπιτιθέναι, καὶ
δέη τρέφεσθαί τινας, τοῖς δυνατωτέροις τρέφειν ἂν 60
τοὺς πλείους προστάξαιμι· εἰ δὲ ἡ ἀσθενὴς γῆ
ἰσχυροτέρα, ἔφην ἐγώ, γίγνεται, ἣν τις πλείονα
καρπὸν αὐτῇ ἐμβάλλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο
σύ με δίδασκε.

10 καὶ ὁ Ἴσχύομαχος γελάσας εἶπεν, 65

ἀλλὰ παίζεις μὲν σύ γε, ἔφη, ὦ Σώκρατες. εὖ·
γε μέντοι, ἔφη, ἴσθι, ἣν μὲν ἐμβαλὼν τὸ σπέρμα
τῇ γῇ ἔπειτα, ἐν ᾧ πολλὴν ἔχει τροφήν ἢ γῆ ἀπὸ
τοῦ οὐρανοῦ, χλόης γενομένης ἀπὸ τοῦ σπέρματος,
καταστρέψῃς αὐτὸ πάλιν, τοῦτο γίγνεται σίτος 70
τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἰσχὺς αὐτῇ ἐγγίγ-
νεται· ἣν μέντοι ἐκτρέφειν ἕως τῆν γῆν διὰ τέλους
τὸ σπέρμα εἰς καρπὸν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς
τέλος πολλὸν καρπὸν ἐκφέρειν. καὶ συὶ δὲ ἀσθενεῖ
χαλεπὸν πολλοὺς ἀδρούς ὀχοίρους ἐκτρέφειν. 75

11 λέγεις σύ, ἔφην ἐγώ, ὦ Ἴσχύομαχε, τῇ ἀσθε-
νεστέρῃ γῇ μείον δεῖν τὸ σπέρμα ἐμβαλεῖν;

ναὶ μὰ Δί', ἔφη, ὦ Σώκρατες, καὶ σύ γε συνομο-
λογεῖς, λέγων ὅτι νομίζεις τοῖς ἀσθενεστέροις
πᾶσι μείω προστάττειν πράγματα. 80

12 τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὦ Ἴσχύομαχε, τίνος
ἕνεκα ἐμβάλλετε τῷ σίτῳ;

οἶσθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ ὕδατα γίνονται.

τί γὰρ οὐκ; ἔφην ἐγώ.

85

οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναί τινα ὑπ' αὐτῶν ἰλύος ἐπιχυθείσης καὶ ψιλωθῆναί τινας ῥίζας ὑπὸ ρεύματος. καὶ ὕλη δὲ πολλάκις ὑπὸ τῶν ὑδάτων δήπου συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.

90

πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίνεσθαι.

13 οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἤδη ἐπικουρίας τινὸς δεῖσθαι ὁ σῖτος;

πάνυ μὲν οὖν, ἔφην ἐγώ.

τῷ οὖν κατιλυθέντι τί ἂν ποιοῦντες δοκοῦσιν ἂν 95 σοι ἐπικουρῆσαι;

ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ῥίζας;

ἀντιπροσαμησάμενοι τὴν γῆν ἂν, ἔφην ἐγώ.

14 τί γάρ, ἔφη, ἦν ὕλη πνίγη συνεξορμῶσα τῷ σίτῳ 100 καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν ὥσπερ οἱ κηφήνες διαρπάζουσιν ἄχρηστοι ὄντες τῶν μελιττῶν ἂν ἐκεῖναι ἐργασάμεναι τροφήν καταθῶνται;

ἐκκόπτειν ἂν νῆ Δία [τὴν τροφήν] δέοι τὴν ὕλην, ἔφην ἐγώ, ὥσπερ τοὺς κηφήνας ἐκ τῶν 105 σμηνῶν ἀφαιρεῖν.

15 οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν τοὺς σκαλέας;

πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὦ Ἰσχύομαχε, οἶόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι. πάνυ 110

γὰρ σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς κηφήνας εἰπών, πολὺ μᾶλλον ἢ ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγεσ.

XVIII ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν εἰκός. δίδασκε οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

ἦν μή γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτὰ ἐμοὶ ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σίτον δεῖ οἶσθα.

5

τί δ' οὐ μέλλω; ἔφην ἐγώ.

πότερ' <ἂν> οὖν τέμνοις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος ἢ ἀντίος;

οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων ^{ἀσπύρων} καὶ ἀθέρων θερίζειν. 10

2 καὶ ἀκροτομοίης δ' ἂν, ἔφη, ἢ παρὰ γῆν τέμνοις;

ἦν μὲν βραχὺς ἢ ὁ κάλαμος τοῦ σίτου, ἔγωγε, ἔφην, κάτωθεν ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα ¹⁵ μᾶλλον γίγνηται· ἐὰν δὲ ὑψηλὸς ἢ, νομίζω ὀρθῶς ἂν ποιεῖν μεσοτομῶν, ἵνα μήτε οἱ ἀλοῶντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὧν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἡγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν καὶ εἰς κόπρον ²⁰ ἐμβληθὲν τὴν κόπρον συμπληθύνειν.

3 ὀραῖς, ἔφη, ὦ Σώκρατες, ὡς ἀλίσκει ἐπ' αὐτοφώρῳ καὶ περὶ θερισμοῦ εἰδῶς ἵπερ ἐγώ;

κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαί γε σκέψασθαι εἰ καὶ ἀλοῶν ἐπίσταμαι.

25

οὔκουν, ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῳ ἀλοῶσι τὸν σῖτον;

4 τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζυγία γε καλούμενα πάντα ὁμοίως, βούς, ἡμιόνους, ἵππους.

οὔκουν, ἔφη, ταῦτα μὲν ἡγεῖ τοσοῦτον μόνον 30 εἰδέναί, πατεῖν τὸν σῖτον ἐλαυνόμενα;

τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζυγία εἰδείη;

5 ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὀμαλιεῖται ὁ ἀλοατός, τίνι τοῦτο, ὦ Σώκρατες; ἔφη.

δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέφ- 35 οντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα αἰεὶ δῆλον ὅτι μάλιστα ὀμαλίζοιεν ἂν τὸν δῖνον καὶ τάχιστ' <ἂν> ἀνύτοιεν.

ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων. 40

6 οὔκουν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ καθαροῦμεν τὸν σῖτον λικμῶντες.

καὶ λέξον γέ μοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, ἢ οἶσθα ὅτι ἦν ἐκ τοῦ προσηνέμου μέρους τῆς ἄλω ἀρχῆ, δι' ὅλης τῆς ἄλω οἴσεται σοι τὰ ἄχυρα; 45 ἀνάγκη γάρ, ἔφην ἐγώ.

7 οὔκουν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν σῖτον;

πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλω. 50

ἦν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηνέμου ἀρχόμενος;

δῆλον, ἔφην ἐγώ, ὅτι εὐθύς ἐν τῇ ἀχυροδόκῃ ἔσται τὰ ἄχυρα. ὕ

8 ἐπειδὴν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ
 ἡμίσεος τῆς ἄλω, πότερον εὐθύς οὕτω κεχυμένου 55
 τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἢ συνώσας
 τὸν καθαρὸν πρὸς τὸν πόλον ὡς εἰς στενότατον;

συνώσας νῆ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον,
 ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς
 ἄλω, καὶ μὴ δις ταυτὰ ἄχυρα δέη λικμᾶν. 60

9 σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὡς
 ἂν τάχιστα καθαρὸς γένοιτο καὶ ἄλλον δύναιο
 διδάσκειν.

ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθη ἔμαυτὸν ἐπι-
 ιστάμενος. καὶ πάλαι ἐννοῶ εἰ ἄρα λέληθα καὶ 65
 χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος.
 ἐδίδαξε γὰρ οὔτε ταυτὰ με οὐδεὶς οὔτε γεωργεῖν·
 ὁρῶ δ' ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας
 ἐργαζομένους ἀνθρώπους.

10 οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι 70
 ὅτι καὶ ταύτη εἶη γενναιοτάτη ἢ γεωργικὴ τέχνη,
 ὅτι καὶ ῥάστη ἐστὶ μαθεῖν.

ἄγε δὴ, ἔφην ἐγώ, οἶδα, ὦ Ἰσχόμαχε· τὰ μὲν δὴ
 ἀμφὶ σπόρον ἐπιστάμενος ἄρα ἐλελήθη ἔμαυτὸν
 ἐπιστάμενος. 75

XIX ἔστι δ' οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ
 ἢ τῶν δένδρων φυτεία;

ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος.

πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον
 ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτεῖαν οὐκ ἐπίσταμαι; 5

2 οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

πῶς; ἐγὼ ἔφην, ὅστις μὴτ' ἐν ὀποία τῇ γῆ δεῖ
φυτεύειν οἶδα μήτε ὅπόσον βάθος ὀρύττειν τῷ
φυτῷ μήτε ὅπόσον πλάτος μήτε ὅπόσον μῆκος τὸ
φυτὸν ἐμβάλλειν μήτε ὅπως ἂν ἐν τῇ γῆ κείμενον¹ 10
τὸ φυτὸν μάλιστ' ἂν βλαστάνοι.

3 ἴθι δὴ, ἔφη ὁ Ἰσχύομαχος, μάνθανε ὅτι μὴ
ἐπίστασαι. βροθύνοὺς μὲν γὰρ οἴους ὀρύττουσι
τοῖς φυτοῖς οἶδ' ὅτι ἐώρακας, ἔφη.

καὶ πολλάκις ἔγωγε, ἔφην.

15

ἤδη τινὰ οὖν αὐτῶν εἶδες βαθύτερον τριπόδου;

οὐδὲ μὰ Δί' ἔγωγε, ἔφην, πενθημιποδίου.

τί δέ; τὸ πλάτος ἤδη τινὰ τριπόδου πλέον εἶδες;

οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

4 ἴθι δὴ, ἔφη, καὶ τόδε ἀπόκριναί μοι, ἤδη τινὰ 20
εἶδες τὸ βάθος ἐλάττονα ποδιαίου;

οὐδὲ μὰ Δί', ἔφην, ἔγωγε τριημιποδίου. καὶ γὰρ
ἐξορύττειτο ἂν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτὰ,
εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἶη.

5 οὐκοῦν τοῦτο μὲν, ἔφη, ὦ Σώκρατες, ἱκανῶς 25
οἴσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὀρύττου-
σιν οὔτε βραχύτερον τριημιποδίου;

ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὀρᾶσθαι, οὕτω γε
καταφανὲς ὄν.

6 τί δέ; ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γιγ- 30
νώσκεις ὀρών;

ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἢ περὶ
τὸν Λυκαβηττὸν καὶ ἢ ταύτῃ ὁμοία, ὑγρά δὲ ἢ ἐν
τῷ Φαληρικῷ ἔλει καὶ ἢ ταύτῃ ὁμοία.

7 πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις 35
βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ;

ἐν τῇ ξηρᾷ νῆ Δί', ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ ὑγρᾷ
ὀρύττων βαθύν, ὕδωρ ἂν εὐρίσκοις καὶ οὐκ ἂν
δύναιο ἔτι ἐν ὕδατι φυτεύειν.

καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὴν 40
ὀρωρυγμένοι ὦσιν οἱ βόθροι, ὅπηνίκα δεῖ τιθῆναι
<ἐν> ἑκατέρα τὰ φυτὰ ἤδη εἶδες;

μάλιστα, ἔφην ἐγώ.

8 σὺ οὖν βουλόμενος ὡς τάχιστα φῦναι αὐτὰ
πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης 45
οἶει τὸν βλαστὸν τοῦ κλήματος θᾶττον χωρεῖν διὰ.
τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θᾶττον
ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι.

9 οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ; 50
τί δ' οὐ μέλλει; ἔφην ἐγώ.

πότερα δὲ ὅλον τὸ κλήμα ὀρθὸν τιθεὶς πρὸς τὸν
οὐρανὸν βλέπον ἡγεῖ μᾶλλον ἂν ῥιζοῦσθαι αὐτὸ ἢ
καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῆ θείης ἂν,
ὥστε κεῖσθαι ὡσπερ γάμμα ὑπτιον; 55

10 οὕτω νῆ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ
κατὰ τῆς γῆς εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω
ὀρῶ βλαστάνοντα τὰ φυτὰ. καὶ τοὺς κατὰ τῆς γῆς
οὖν ὀφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν.
πολλῶν δὲ φυομένων βλαστῶν <κατὰ> τῆς γῆς 60
ταχὺ ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστά-
νειν.

- 11 ταῦτά τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμοὶ τυγχάνεις. ἐπαμήσαιο δ' ἂν μόνον, ἔφη, τὴν γῆν, ἢ καὶ σάξαις ἂν εὖ μάλα περὶ τὸ φυτόν; 65
 σάπτοιμ' ἂν, ἔφην, νῆ Δί' ἐγώ. εἰ μὲν γὰρ μὴ σεσαγμένον εἶη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι πηλὸς ἂν γίγνοιτο ἢ ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος [ὑπὸ μὲν τοῦ ὕδατος] σήπεσθαι μὲν δι' ὑγρότητα, αὐαί- 70
 νεσθαι δὲ διὰ ξηρότητα [ἤγουν χαυνότητα] τῆς γῆς ἰθερμαινομένων τῶν ῥιζῶν.
- 12 καὶ περὶ ἀμπέλων ἄρα σύ γε, ἔφη, φυτείας, ὦ Σώκρατες, ταῦτά ἐμοὶ πάντα γιγνώσκων τυγχάνεις. 75
 ἢ καὶ συκῆν, ἔφην ἐγώ, οὕτω δεῖ φυτεύειν;
 οἶμαι δ', ἔφη ὁ Ἰσχύμαχος, καὶ τᾶλλα ἀκρόδρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτείας καλῶς ἐχόντων τί ἂν ἀποδοκιμάσαιο εἰς τὰς ἄλλας φυτείας; 80
- 13 ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὦ Ἰσχύμαχε;
 ἀποπειρᾶ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος ὀρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς ὁδοὺς 85
 μάλιστα ὀρύττεται· ὁρᾷς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσεστιν· ὁρᾷς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.
- 14 ὀρῶ, ἔφην ἐγώ, ταῦτα πάντα. 90

καὶ ὀρώων δὴ, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ Σώκρατες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

μὰ τὸν Δί, ἔφην ἐγώ, οὐδὲν ὦν εἶπας, ὦ Ἰσχύμαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι 95 ἦρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδὲν ἢ δεῖ φυτεύειν· ἐπεὶ δέ με καθ' ἐν ἕκαστον ἐπεχείρησας ἐρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ φῆς, ἄπερ 15 σὺ γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. ἄρα, 100 ἔφην, ὦ Ἰσχύμαχε, ἡ ἐρώτησις διδασκαλία ἐστίν; ἄρτι γὰρ δὴ, ἔφην ἐγώ, καταμανθάνω ἢ με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὦν ἐγὼ ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνύς ἂ οὐκ ἐνόμιζον ἐπίστασθαι ἀναπείθεις οἶμαι ὡς καὶ ταῦτα ἐπ- 105 ίσταμαι.

16 ἄρ' οὖν, ἔφη ὁ Ἰσχύμαχος, καὶ περὶ ἀργυρίου ἐρωτῶν ἂν σε, πότερον καλὸν ἢ οὐ, δυναίμην ἂν σε πείσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυ- 110 ναίμην ἀναπείσαι ὡς ἐπίστασαι αὐλεῖν, καὶ περὶ ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

ἴσως ἂν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνεπίστιας με ὡς ἐπιστήμων εἶην, καίπερ εἰδὸτα ὅτι οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην. 115

17 οὐκ ἔστι ταῦτ', ἔφη, ὦ Σώκρατες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλόανθρωπος ἐστὶ καὶ πραεῖα τέχνη ὥστε καὶ ὀρώοντας

καὶ ἀκούοντας ἐπιστήμονας εὐθύς ἑαυτῆς ποιεῖν.

18 πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει ὡς ἂν κάλλιστά 120
 τις αὐτῇ χρῶτο. αὐτίκα ἄμπελος ἀναβαίνουσα
 μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχη τι πλησίον δένδρον,
 διδάσκει ἰστάναι αὐτήν· περιπεταννύουσα δὲ τὰ
 οἴναρα, ὅταν ἔτι αὐτῇ ἀπαλοὶ οἱ βότρυνες ᾧσι,
 διδάσκει σκιάζειν τὰ ἡλιούμενα³⁾ ταύτην τὴν ὥραν· 125

19 ὅταν δὲ καιρὸς ἦ ὑπὸ τοῦ ἡλίου ἤδη γλυκαίνεσθαι
 τὰς σταφυλάς, φυλλορροοῦσα⁴⁾ διδάσκει ἑαυτὴν
 ψιλοῦν καὶ πεπαίνειν τὴν ὀπώραν, διὰ πολυφορίαν
 δὲ τοὺς μὲν πέποννας δεικνύουσα βότρυνς, τοὺς δὲ
 ἔτι ὠμοτέρους φέρουσα διδάσκει τρυγᾶν ἑαυτήν, 130
 ὡσπερ τὰ σύκα συκάζουσι, τὸ ὀργῶν⁵⁾ αἰεὶ. *καὶ ἡ ἀσφραγιστικὴ*

XX ἐνταῦθα δὴ ἐγὼ εἶπον,

πῶς οὖν, ὦ Ἰσχόμαχε, εἰ οὕτω γε καὶ ῥαδίᾳ ἐστι
 μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες ὁμοίως
 ἴσασιν ἃ δεῖ ποιεῖν, οὐχὶ καὶ πάντες πρᾶττουσιν
 ὁμοίως, ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ 5
 περιττὰ ἔχουσιν, οἱ δ' οὐδὲ τὰ ἀναγκαῖα δύνανται
 πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;

2 ἐγὼ δὴ σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος.
 οὐ γὰρ ἡ ἐπιστήμη οὐδ' ἡ ἀνεπιστημοσύνη τῶν
 γεωργῶν ἐστίν ἡ ποιούσα τοὺς μὲν εὐπορεῖν, τοὺς 10

3 δὲ ἀπόρους εἶναι· οὐδ' ἂν ἀκούσαις, ἔφη, λόγου
 οὕτω διαθέοντος ὅτι διέφθαρται ὁ οἶκος, διότι οὐχ
 ὀμαλῶς ὁ σπορευὺς ἔσπειρεν, οὐδ' ὅτι οὐκ ὀρθῶς
 τοὺς ὄρχους⁶⁾ ἐφύτευσε, οὐδ' ὅτι ἀγνοήσας τις τὴν
 [γῆν] φέρουσαν ἀμπέλους ἐν ἀφόρῳ⁷⁾ ἐφύτευσε, 15

S. XEN.

3) cf. ἡλιοῦσθαι τὴν κεφαλὴν

4) φυλλορροεῖν ὅταν ἐξ ἰσταντα βασιλ

5) ὀργῶν: ὀργῶν: ὀργῶν

6) ὄρχους: ὄρχους: ὄρχους

6

οὐδ' ὅτι ἠγνόησέ τις ὅτι ἀγαθόν ἐστὶ τῷ σπόρῳ
 νεὸν προεργάζεσθαι, οὐδ' ὅτι ἠγνόησέ τις ὡς ἀγαθόν
 4 ἐστὶ τῇ γῆ κόπρον μιγνύναι· ἀλλὰ πολὺ μᾶλλον
 ἐστὶν ἀκοῦσαι, ἄνθρωπος οὐ λαμβάνει σίτον ἐκ τοῦ
 ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρηται 20
 ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει ἄνθρωπος· οὐ
 γὰρ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους οὐδὲ αἰ
 οὔσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον οὐδὲ σῦκα
 ἔχει ἄνθρωπος· οὐ γὰρ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως
 5 ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἐστίν, ὦ Σώκρατες, ἃ 25
 διαφέροντες ἀλλήλων οἱ γεωργοὶ διαφερόντως καὶ
 πράττουσι πολὺ μᾶλλον ἢ [οἱ] δοκοῦντες σοφόν
 6 τι ἠύρηκέναι εἰς τὰ ἔργα. καὶ οἱ στρατηγοὶ ἐστὶν
 ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ γνώμη διαφέρ-
 οντες ἀλλήλων οἱ μὲν βελτίονες, οἱ δὲ χείρονές 30
 εἰσιν, ἀλλὰ σαφῶς ἐπιμελεία. ἃ γὰρ καὶ οἱ στρα-
 ττηγοὶ γινώσκουσι πάντες καὶ τῶν ἰδιωτῶν οἱ
 πλείστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν ἀρχόντων, οἱ
 7 δ' οὔ. οἶον καὶ τόδε γινώσκουσιν ἅπαντες ὅτι διὰ
 πολεμίας πορευομένους βέλτιόν ἐστὶ τεταγμένους 35
 πορεύεσθαι οὕτως ὡς ἂν ἄριστα μάχωντο, εἰ δέοι.
 τοῦτο τοίνυν γινώσκοντες οἱ μὲν ποιοῦσιν οὕτως,
 8 οἱ δ' οὐ ποιοῦσι. φυλακὰς ἅπαντες ἴσασιν ὅτι
 βέλτιόν ἐστὶ καθιστάναι καὶ ἡμερινὰς καὶ νυκτε-
 ρινὰς πρὸ τοῦ στρατοπέδου. ἀλλὰ καὶ τούτου οἱ 40
 μὲν ἐπιμελοῦνται ὡς ἔχῃ οὕτως, οἱ δ' οὐκ ἐπιμε-
 9 οῦνται. ὅταν τε αὖ διὰ στενοπόρων ἴωσιν, οὐ
 πάνυ χαλεπὸν εὐρεῖν ὅστις οὐ γινώσκει ὅτι προ-

- καταλαμβάνειν τὰ ἐπίκαιρα κρείττον ἢ μή; ἀλλὰ
καὶ τούτου οἱ μὲν ἐπιμελοῦνται οὕτω ποιεῖν, οἱ δ' 45
- 10 οὐ. ἀλλὰ καὶ κόπρον λέγουσι μὲν πάντες ὅτι
ἄριστον εἰς γεωργίαν ἐστὶ καὶ ὀρώσι δὲ αὐτομάτην
γιγνομένην· ὅμως δὲ καὶ ἀκριβοῦντες ὡς γίγνεται,
καὶ ῥάδιον ὄν πολλὴν ποιεῖν, οἱ μὲν καὶ τούτου
ἐπιμελοῦνται ὅπως ἀθροίζηται, οἱ δὲ παραμελοῦσι. 50
- 11 καίτοι ὕδωρ μὲν ἄνω <θεν> ὁ θεὸς παρέχει, τὰ δὲ
κοῖλα πάντα τέλματα γίγνεται, ἡ γῆ δὲ ὕλην παν-
τοίαν παρέχει· καθαίρειν δὲ δεῖ τὴν γῆν τὸν
μέλλοντα σπείρειν· ἂ δ' ἐκποδῶν ἀναιρεῖται, ταῦτα
εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, ὁ χρόνος ἤδη αὐτὸς ἂν 55
ποιοίη οἷς ἡ γῆ ἤδεται. ποία μὲν γὰρ ὕλη, ποία δὲ
- 12 γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; καὶ
ὅπόσᾳ δὲ θεραπείας δεῖται ἡ γῆ, ὑγροτέρα γε οὔσα
πρὸς τὸν σπῶρον ἢ ἀλμωδεστέρα πρὸς φυτείαν,
καὶ ταῦτα γινώσκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ 60
ἐξάγεται τὰ φρούς καὶ ὡς ἡ ἄλμη κολάζεται μιγνυ-
μένη πᾶσι τοῖς ἀνάλμοις καὶ ὑγροῖς [τε] καὶ ξηροῖς·
- 13 ἀλλὰ καὶ τούτων ἐπιμελοῦνται οἱ μὲν, οἱ δ' οὐ. εἰ
δέ τις παντάπασιν ἀγνῶς εἴη τί δύναται φέρειν ἡ
γῆ, καὶ μήτε ἰδεῖν ἔχει καρπὸν μηδὲ φυτὸν αὐτῆς, 65
μήτε ὅτου ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει,
οὐ πολὺ μὲν ῥᾶον γῆς πείραν λαμβάνειν παντὶ
ἀνθρώπῳ ἢ ἵππῳ, πολὺ δὲ ῥᾶον ἢ ἀνθρώπου; οὐ
γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς
ἅ τε δύναται καὶ ἂ μὴ σαφηνίζει τε καὶ ἀληθεύει. 70
- 14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακοὺς τε κάγαθοὺς τῷ

- εὐγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἄριστα ἐξε-
 τάζειν. οὐ γὰρ ὡσπερ τὰς ἄλλας τέχνας τοῖς μὴ
 ἐργαζομένοις ἔστι προφασίζεσθαι ὅτι οὐκ ἐπίσταν-
 ται, γῆν δὲ πάντες ἴσασιν ὅτι εὖ πάσχουσα εὖ 75
 15 ποιεῖ· ἀλλ' ἢ ἐν γεωργίᾳ <ἀργία> ἐστὶ σαφῆς
 ψυχῆς κατήγορος κακῆς. ὡς μὲν γὰρ ἂν δύναιτο
 ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο
 αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην χρη-
 ματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων 80
 φανερὸν ὅτι κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν δια-
 νοεῖται βιοτεύειν, ἢ παντάπασιν ἀλόγιστός ἐστι.
 16 μέγα δέ, ἔφη, διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν
 καὶ μὴ λυσιτελεῖν, ὅταν ὄντων ἐργαστήρων καὶ
 πλεόνων ὁ μὲν ἔχη τινὰ ἐπιμέλειαν ὡς τὴν ὥραν 85
 αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργάται ὡσιν, ὁ δὲ μὴ ἐπι-
 μελῆται τούτου. ῥαδίως γὰρ ἀνὴρ εἰς παρὰ τοὺς
 δέκα διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι, καὶ ἄλλος γε
 17 ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ
 εἶαν ῥαδιουργεῖν δι' ὅλης τῆς ἡμέρας τοὺς ἀνθρώ- 90
 πους ῥαδίως τὸ ἥμισυ διαφέρει τοῦ ἔργου παντός.
 18 ὡσπερ καὶ ἐν ταῖς ὁδοιπορίαις παρὰ στάδια δια-
 κόσια ἔστιν ὅτε τοῖς ἑκατὸν σταδίοις διήνεγκαν
 ἀλλήλων ἄνθρωποι τῷ τάχει, ἀμφότεροι καὶ νέοι
 ὄντες καὶ ὑγιαίνοντες, ὅταν ὁ μὲν πρᾶττη ἐφ' ᾧπερ 95
 ὥρμηται, βαδίζων, ὁ δὲ ῥαστωναύῃ τῇ ψυχῇ καὶ
 παρὰ κρήναις καὶ ὑπὸ σκιαῖς ἀναπανόμενός τε καὶ
 19 θεώμενος καὶ αὔρας θηρεύων μαλακάς. οὕτω δὲ
 καὶ ἐν τοῖς ἔργοις πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν

- οἱ πράττοντες ἐφ' ᾧ περ τεταγμένοι εἰσὶ, καὶ οἱ μὴ 100
 πράττοντες ἀλλ' εὐρίσκοντες προφάσεις τοῦ μὴ
 20 ἐργάζεσθαι καὶ ἐώμενοι ῥαδιουργεῖν. τὸ δὲ ἢ καλῶς
 ἐργάζεσθαι ἢ κακῶς ἐπιμελεῖσθαι, τοῦτο δὴ τοσοῦ-
 του διαφέρει ὅσον ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν
 εἶναι. <οἶου> ὅταν σκαπτόντων, ἵνα ὕλης καθα- 105
 ραὶ αἱ ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε
 πλείω καὶ καλλίω τὴν ὕλην γίγνεσθαι, πῶς οὕτως
 21 οὐκ ἀργὸν ἂν φήσαι εἶναι; τὰ οὖν συντρίβοντα
 τοὺς οἴκους πολὺ μᾶλλον ταῦτά ἐστιν ἢ αἱ λίαν
 ἀνεπισημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν 110
 ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελείσθαι
 λυσιτελοῦντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
 δεῖ θαυμάζειν ἔαν ἀντὶ τῆς περιουσίας ἔνδειαν
 22 παρέχεται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυνα-
 μένοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην 115
 χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε
 καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἶα χῶρον
 ἐξειργασμένου ὠνεῖσθαι, ἀλλ' ὅστις ἢ δι' ἀμέλειαν
 ἢ δι' ἀδυναμίαν τῶν κεκτημένων καὶ ἀργὸς καὶ
 23 ἀφύτευτος εἶη, τοῦτον ὠνεῖσθαι παρήνει. τοὺς μὲν 120
 γὰρ ἐξειργασμένους ἔφη καὶ πολλοῦ ἀργυρίου γίγ-
 νεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ μὴ ἔχοντας
 ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε παρέχειν,
 ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ βέλτιον
 ἰὸν τοῦτο καὶ εὐφραίνειν μάλιστα ᾤετο. οὐδὲν οὖν 125
 ἔχει πλείονα ἐπίδοσιν ἢ χῶρος ἐξ ἀργοῦ πάμφορος
 24 γιγνόμενος. εὐ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι τῆς

ἀρχαίας τιμῆς πολλοὺς πολλαπλασίου χώρους
 ἀξιούς ἡμεῖς ἤδη ἐποιήσαμεν. καὶ τοῦτο, ὦ Σώ-
 κρατες, ἔφη, οὕτω μὲν πολλοῦ ἄξιον τὸ ἐνθύμημα, 130
 οὕτω δὲ καὶ μαθεῖν ῥάδιον, ὥστε νυνὶ ἀκούσας σὺ
 τοῦτο ἐμοὶ ὁμοίως ἐπιστάμενος ἄπει, καὶ ἄλλον
 25 διδάξεις, ἐὰν βούλη. καὶ ὁ ἐμὸς δὲ πατήρ οὔτε
 ἔμαθε παρ' ἄλλου τοῦτο οὔτε μεριμνῶν ἠῦρεν,
 ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ φιλοπονίαν ἐπι- 135
 θυμῆσαι ἔφη τοιούτου χώρου ὅπως ἔχοι ὅ τι ποιοίη
 26 ἅμα καὶ ὠφελούμενος ἦδοιτο. ἦν γάρ τοι, ἔφη, ὦ
 Σώκρατες, φύσει, ὡς ἐμοὶ δοκεῖ, φιλογεωργότατος
 Ἀθηναίων ὁ ἐμὸς πατήρ.

καὶ ἐγὼ μέντοι ἀκούσας τοῦτο, ἠρόμην αὐτόν, 140
 πότερα δέ, ὦ Ἰσχόμαχε, ὁπόσους ἐξειργάσατο
 χώρους ὁ πατήρ πάντας ἐκέκτητο, ἢ καὶ ἀπεδί-
 δοτο, εἰ πολὺ ἀργύριον εὐρίσκοι;

καὶ ἀπεδίδοτο νῆ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
 ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν 145
 φιλεργίαν.

27 λέγεις, ἔφην ἐγὼ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει
 τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἡττον ἢ οἱ
 ἔμποροι φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ τὸ
 σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἂν ἀκούσωσι 150
 πλείστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτόν καὶ
 Αἰγαῖον καὶ Εὐξείνον καὶ Σικελικὸν πόντον περῶν-
 28 τες· ἔπειτα δὲ λαβόντες ὁπόσον δύνανται πλείστον
 ἄγουσιν αὐτόν διὰ τῆς θαλάττης, καὶ ταῦτα εἰς τὸ
 πλοῖον ἐνθέμενοι ἐν ᾧπερ αὐτοὶ πλέουσι. καὶ 155

ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκῆ αὐτὸν ὅπου ἂν τύχῳσιν ἀπέβαλον, ἀλλ' ὅπου ἂν ἀκούσωσι τιμᾶσθαί τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτὸν ἄγοντες παραδιδόασιν. καὶ ὁ σὸς δὲ πατὴρ οὕτω πως ἔοικε φιλογέωργος εἶναι. 160

29 πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος,

σὺ μὲν παίζεις, ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδόμους νομίζω οὐδὲν ἤττον οἷτινες ἂν ἀποδιδῶνται ἐξοικοδομοῦντες τὰς οἰκίας, εἴτ' ἄλλας οἰκοδομῶσι. 165

XXI νῆ Δία, ἐγὼ δὲ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπομ-
 ὄσας λέγω ἢ μὴν πιστεύειν σοι φύσει [νομίζειν]
 φιλεῖν ταῦτα πάντας ἀφ' ὧν ἂν ὠφελεῖσθαι νομί-
 ζωσιν. ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὡς εὖ
 τῇ ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχη-
 σαι. ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν
 εἶναι εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν
 εἶρηκας τοῦτο οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέπεισμαι. 5

2 νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συννομολογῶ σοὶ ἐγὼ πολὺ διαφέρειν γνώμῃ τοὺς ἐτέρους τῶν
 3 ἐτέρων· οἷον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι, καὶ δέη περᾶν ἡμερινούς πλοῦς ἐλαύνοντας, οἱ μὲν τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν

4) νογ αγω καὶ λαρε α

ὥστε ἀκουᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ 15
 ἐθέλοντας πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν^{ἡλασθεν}
 ὥστε πλεῖον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν ἀνύτ-^{ἐν πλείονι}
 ουσιν πλοῦν. καὶ οἱ μὲν ἰδρῶντες καὶ ἐπαινοῦντες
 ἀλλήλους, ὅ τε κελεύων καὶ οἱ πειθόμενοι, ἐκβαίν-
 ουσιν, οἱ δὲ ἀνιδρωτὶ ἤκουσι, μισοῦντες τὸν ἐπι- 20
 4 στάτην καὶ μισοῦμενοι. καὶ τῶν στρατηγῶν ταύτη
 διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἐτέρων· οἱ μὲν γὰρ
 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται,
 πείθεσθαι τε οὐκ ἀξιοῦντας οὐδ' ἐθέλοντας ὅσον ἀν
 μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυνομένους ἐπὶ τῷ 25
 ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ αὐτοὶ οὗτοι οὐδ'
 αἰσχύνεσθαι ἐπισταμένους παρέχουσιν, ἣν τι τῶν
 5 αἰσχυρῶν συμβαίη. οἱ δ' αὖ θεῖοι καὶ ἀγαθοὶ καὶ
 ἐπιστήμονες ἄρχοντες τοὺς αὐτοὺς τούτους, πολλ-
 ἅκις δὲ καὶ ἄλλους παραλαμβάνοντες, αἰσχυρ- 30
 ομένους τε ἔχουσιν αἰσχρὸν τι ποιεῖν καὶ πείθεσθαι
 οἰομένους βέλτιον εἶναι, καὶ ἀγαλλομένους τῷ
 πείθεσθαι ἕνα ἕκαστον καὶ σύμπαντας, πονεῖν ὅταν
 6 δεήσῃ, οὐκ ἀθύμως πονοῦντας. ἀλλ' ὥσπερ ἰδιώ-
 ταις ἔστιν οἷς ἐγγίγνεται φιλοπονία τις, οὕτω καὶ 35
 ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν ἀρχόντων
 ἐγγίγνεται καὶ τὸ φιλοπονεῖν καὶ τὸ φιλοτιμείσθαι
 ὀφθῆναι καλὸν τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος.
 7 πρὸς ὄντινα δ' ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ
 ἐπόμενοι, οὗτοι δὲ ἔρρωμένοι γε ἄρχοντες γίγνον- 40
 ται, οὐ μὰ Δί' οὐχ οἱ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν
 στρατιωτῶν ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσι

ἄριστα καὶ ἵππον ἄριστον ἔχοντες ὡς ἵππικώτατα
 ἢ πελταστικώτατα προκινδυνεύουσιν, ἀλλ' οἱ ἂν
 δύνωνται ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθη- 45
 τέον εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου.
 8 τούτους δὴ δικαίως ἂν τις καλοῖη μεγαλογνώμονας,
 ᾧ ἂν ταῦτὰ γινώσκοντες πολλοὶ ἔπωνται, καὶ
 μεγάλη χειρὶ εἰκότως < ἂν > οὗτος λέγοιτο πορ-
 εύεσθαι οὐ ἂν τῇ γνώμῃ πολλαὶ χεῖρες ὑπηρετεῖν 50
 ἐθέλωσι, καὶ μέγας τῷ ὄντι οὗτος ἀνὴρ ὃς ἂν
 μέγала δύνηται γνώμῃ διαπράξασθαι μᾶλλον ἢ
 9 ῥώμῃ. οὕτω δὲ καὶ ἐν τοῖς ἰδίοις ἔργοις, ἂν τε
 ἐπίτροπος ἢ ὁ ἐφεστηκὼς ἂν τε καὶ ἐπιστάτης, ὃς
 ἂν δύνηται προθύμους καὶ ἐντεταμένους παρέχ- 55
 εσθαι εἰς τὸ ἔργον καὶ συνεχεῖς, οὗτοι δὴ οἱ ἀν-
 ὑτοντές εἰσιν ἐπὶ τὰγαθὰ καὶ πολλὴν τὴν περιουσι-
 10 ἰαν ποιοῦντες. τοῦ δὲ δεσπότητος ἐπιφανέντος, ᾧ
 Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον, ὅστις δύναται καὶ μέγ-
 ιστα βλάψαι τὸν κακὸν τῶν ἐργατῶν καὶ μέγιστα 60
 τιμῆσαι τὸν πρόθυμον, εἰ μηδὲν ἐπίδηλον ποιήσου-
 σιν οἱ ἐργάται, ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην, ἀλλ'
 ὃν ἂν ἰδόντες κινήθῳσι καὶ μένος ἐκάστῳ ἐμπέσῃ
 τῶν ἐργατῶν καὶ φιλονικία πρὸς ἀλλήλους καὶ
 φιλοτιμία κρατιστεῦσαι ἐκάστῳ, τοῦτον ἐγὼ φαίην 65
 11 ἂν ἔχειν τι ἡθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγ-
 ιστον, ὡς ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ ὅπου τι δι'
 ἀνθρώπων πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι
 μὰ Δία τοῦτό γε ἔτι ἐγὼ λέγω ἰδόντα μαθεῖν εἶναι,
 οὐδ' ἄπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν 70

φημί τῷ ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς ὑπάρξει, καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι.
 12 οὐ γὰρ πάνυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώπινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν· σαφῶς δὲ δίδεται τοῖς ἀληθινῶς σωφροσύνη τετελ- 75
 εσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν, ὡς ἐμοὶ δοκεῖ, οὓς ἂν ἠγῶνται ἀξίους εἶναι βιοτεύειν ὥσπερ ὁ Γάνταλος ἐν Ἰλίου λέγεται τὸν αἰὲ χρόνον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ.

NOTES

[C. G. S. refers to *A Companion to Greek Studies* (ed. L. Whibley: Cambridge University Press);

L. and S. refers to *Liddell and Scott's Greek Lexicon*.]

ΟΙΚΟΝΟΜΙΚΟΣ *sc.* λόγος, 'Theory of Household Management.'

Chapter I

§ 1, l. 1. αὐτοῦ is Socrates. Some commentators consider that Xenophon's *Oeconomicus*, *Memorabilia*, and *Symposium* formed one complete work, and that this abrupt beginning is due to the *Oeconomicus* following continuously at the end of the *Memorabilia*.

τοιάδε; τοίσδε, like ὅδε, generally refers to something following, τοιούτος, like οὗτος (but *v.* VII. 12, l. 75 *n.*), to something preceding.

3. Critobulus is an interlocutor of Socrates in the *Symposium* also.

ἄρα corresponds to *nun* in so far that it implies anxiety or impatience on the part of the questioner. Here, of course, it anticipates an affirmative reply, cp. IV. 4, l. 27 *n.*

γε, often translatable only by a tone of voice, makes the question more definite and emphatic.

4. ἐπιστήμης, 'science' or 'branch of knowledge.'

ἰατρική *sc.* τέχνη.

6. ἔμοιγε δοκεῖ *sc.* ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομα εἶναι. The grammar of conversational sentences is frequently, as here, explainable only by reference to the words of the preceding speaker.

§ 2, 7. ἦ implies a special interest on the part of the questioner. It can be rendered by the tone of the voice or, sometimes, by 'pray?' or 'can it be that...' or 'really.' καί is used to emphasize the shape of the sentence, being picked up by καί in l. 8, cp. VI. 3, l. 14.

ἔχοιμεν ἄν. ἔχειν here means 'to be able.' The optative with ἄν here and in l. 9 is due to the suppression of the protasis of the conditional sentence, which might be εἰ τούτῳ προσέχοιμεν τὸν νοῦν. In many cases it is impossible to say what the protasis would have been; the construction is then called 'potential.'

8. ἔργον, 'function.' ὅ τι ἔργον ἐκάστης *sc.* ἐστίν.

9. αὐτῆς: in apposition to τῆς οἰκονομίας, is added for the sake of clearness.

10. οἰκονόμου ἀγαθοῦ, 'the function of a good manager.'

11. οἰκεῖν, 'to manage,' 'to administer.' διοικεῖν is frequent in this sense. οἶκος is the whole household and estate, including οἰκία, the actual house.

§ 3, 12. καί...γε emphasizes ἄλλον in contrast with ἑαυτοῦ, cp. IV. 18, l. 127.

14. ὁ μὲν γὰρ...ἐπιστάμενος. There is no contrasting clause with δέ. μὲν γὰρ without δέ is frequent in Homer. Cp. XIX. 11, l. 66, III. 8, l. 61 n.

16. ὃ τιπερ καὶ ἑαυτῷ sc. δύναται ἐργάζεσθαι.

17. καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως sc. δύναιτο ἂν ἄλλω ἐργάζεσθαι ὃ τιπερ καὶ ἑαυτῷ. Some editors assign these words to Critobulus.

§ 4, 19. ἄρα must not be confused with ἄρα (v. l. 3). It is not, like ἄρα, itself an interrogative, but emphasizes the question, expressing anxiety. ἔστιν, 'is it possible?'—notice the accent.

ταύτην (v. l. 1 τοιάδε n.), i.e. τὴν οἰκονομίαν.

20. καί, 'even.' τύχοι ἔχων, 'should actually have'; note the difference from τύχοι ἔχειν, 'should happen to have.' τυγχάνω with the participle of another verb, together forming one finite verb, can often be translated 'just then,' cp. II. 12, l. 84, etc.

ἐπισταμένῳ...οἰκονομοῦντα. The dative at the beginning of the sentence has lost its force by the time the speaker reaches the end of the sentence. But the dative in such phrases is frequently ignored in the construction, cp. VI. 16, l. 84, XI. 23, l. 144.

23. γε, 'yes.'

24. φέροιτ' ἂν, 'would earn.' The use of the middle voice μισθὸν φέρεσθαι in the sense of μισθὸν φέρειν being unknown, some edd. read φέροι τᾶν, i.e. τοὶ ἂν.

τελεῖν, 'to pay.'

25. περισσῆαν, 'a surplus.'

§ 5, 26. ἄρα ὅπερ οἰκία. The sentence in full would be ἄρα οἶκος δοκεῖ ἡμῖν ταῦτὸ εἶναι ὅπερ οἰκία ἐστίν;

27. καί, 'as well.'

τοῦ οἴκου is partitive genitive and the predicate, 'are all these things part of the household?'

29. δοκεῖ...εἶναι. As this is equivalent to εἴη ἂν, the hypothetical form of the protasis is quite natural.

30. τῇ αὐτῇ...τῷ κекτημένῳ, 'the same city as the possessor.' For the dative of resemblance cp. XVI. 7, l. 36.

§ 6, 32. οὐκοῦν, a strengthened οὐν with no negative force, to be distinguished from οὐκουν, where the negative force of οὐκ remains, cp. 9, ll. 55, 58, etc.

36. μεντᾶν, *i.e.* μέντοι ἄν, cp. XI. 4, l. 17.

§ 7, 38. ὅτι, '(I ask this question) because....' Our conversational equivalent would be 'Well, you know,....'

39. κτήσις, 'possessions' = κτήματα.

40. γε has here a restrictive force; the sentence in which it occurs limits the preceding statement, cp. 10, l. 68, III. 12, l. 97.

41. εἴ τι κακόν *sc.* κέκτῆται. εἴ τι = ὅ τι, cp. IX. 9, l. 51. κτήμα is predicate, and must not be taken with τοῦτο.

43. σὺ ζοικας. Some edd. supply δ' after σὺ for a connexion. But in the hasty cross-fire of conversation the connective particle is occasionally omitted, cp. 12, l. 81, 17, l. 120 etc.

44. πάννυ μὲν οὐν, 'certainly I do,' cp. VII. 37, l. 202 *n.* δέ γε introduces a substantiation of the preceding statement, cp. XVII. 2, l. 11.

45. χρήματα denotes κτήματα ('possessions') which a man can use (χράσασθαι) to his advantage.

§ 8, 46. καὶν, *i.e.* καὶ ἐάν. ἄρα, 'then,' 'consequently,' cp. 10, l. 62, XI. 5, l. 26 *n.*

49. εἴπερ...γε, 'on the assumption that,' cp. 14, l. 98, 19, l. 136.

50. οὐδέ = *ne...quidem.*

51. ἐργάζεται, 'cultivates,' cp. IV. 15, l. 116, IV. 10, l. 84 *n.*

53. οὐδέ μέντοι = καὶ οὐ μέντοι; καὶ μέντοι affirms the statement of the previous speaker (μέντοι = *vero*).

54. πεινῆν, infin. of πεινάω, like ζῆν an exception to the general rule for verbs like τιμάω. πεινῆν παρασκευάζει *sc.* αὐτόν, 'causes him to starve.' For this use of the infinitive of consequence cp. X. 5, l. 42, and *v.* IV. 6, l. 52 *n.*

§ 9, 55. οὐκοῦν...οὐκουν, *v.* 6, l. 32 *n.*

58. οὐκουν ἔμοιγε δοκεῖ *sc.* τὰ πρόβατα χρήματα τούτῳ εἶναι ἄν.

60. οὐ χρήματα must be taken as one phrase, the negative contrast (as μέν...δέ shews) of χρήματα (*v.* 7, l. 45 *n.*).

61. οὕτως *sc.* ἔχει, 'it is so.'

§ 10, 62. 'Things then, though they are the same, are property to the man who understands their several uses, but....'

63. μή is used instead of οὐ because the phrase is hypothetical, cp. 11, l. 70 n.

64. ὡσπερ γε, 'as for example.' αὐλός was a wind-instrument like a clarinet; it may be translated 'flute.'

65. ἀξίως λόγου (lit. 'in a way worth mentioning'), 'tolerably well,' cp. III. 16, l. 115.

66. οὐδέν is adverbial accusative, 'in no wise,' cp. 11, l. 75, III. 8, l. 62. ἄχρηστοι λίθοι sc. χρήματά εισιν.

68. εἰ μή κτλ., 'Yes, unless he were to sell them.' For γε restrictive cp. 7, l. 40.

§ 11, 70. μή ἀποδιδόμενοις, 'if they don't sell them.' μή with the participle in classical Greek almost always can be resolved into an if-clause, cp. l. 74 and 10, l. 63 n.

71. οὐ sc. χρήματά εισιν. It is accented because it is at the end of a clause. τοῖς μή ἐπισταμένοις includes both categories just mentioned.

72. ὁμολογουμένως = *convenienter*, 'consistently.'

ὁ λόγος ἡμῖν χωρεῖ, 'our argument is progressing'; ἡμῖν is the 'ethic' dative, cp. XI. 16, l. 97.

74. μή πωλούμενοι, v. l. 70 n.

75. οὐδέν, adverbial accusative, cp. 10, l. 66.

§ 12, 78. ἦν ἐπίσθηταί γε πωλεῖν, 'Yes (they are property), if he (the owner) understands how to sell them.' Cp. 7, l. 40.

πρὸς τοῦτο ᾧ..., 'against' or 'in exchange for a thing which....'

ἐπίσταιτο. The optative is due to assimilation to πωλοῖη.

80. κατὰ γε τὸν σὸν λόγον, 'according to your argument at least.'

81. λέγειν, 'argue.'

§ 13, 83. καὶ emphasizes σύ. ἀφ' ὧν κτλ. sc. the antecedent ταῦτα, cp. 18, l. 130.

85. ὥστε... ἔχοι. χρῶτο and ἔχοι are both dependent on εἰ, ὥστε merely introducing the particular instance and not affecting the construction, cp. IV. 3, l. 20 n. κάκιον is predicative.

89. εἰ μή πέρ γε introduces a statement which is absurd (an extension of the construction in 10, l. 68), cp. VII. 17, l. 99.

ῥοσκύαμον, 'henbane,' *Hycoscyamus niger*, a very poisonous plant whose leaves and seeds produce a powerful narcotic occasionally

used for medicinal purposes. It belongs to the same family as the Deadly Nightshade (*Atropa belladonna*).

90. ἴφ' οὗ κτλ., 'under the influence of which those who have eaten it become mad.'

§ 14, 92. μὲν δὲ implies a positive certainty, or, in answers, an unqualified assent, cp. IV. 7, l. 62.

93. ἀπωθείσθω may be either passive or middle (with *τις* as subject).

94. οἱ δὲ φίλοι κτλ. The sentence starts by mentioning the real subject in the nominative, but the nominative finds no place in the grammatical construction (*nominativus pendens*), cp. XI. 10, l. 61.

98. ἢν...γε, 'on the assumption that,' cp. 8, l. 49, 12, l. 78.

§ 15, 100. ἄρα of inference, cp. 8, l. 46, etc. κατὰ γε τὸν σὸν λόγον, cp. 12, l. 80.

101. ὠφελεῖσθαι, 'derive benefit,' cp. v. 6, l. 28.

Plutarch twice refers to this passage: *Moralia* 40C ὡς γὰρ ὁ Ξενοφῶν φησι τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων δύνασθαι καὶ ἀπὸ τῶν ἐχθρῶν. 86C (πῶς ἂν τις ὑπ' ἐχθρῶν ὠφελοῖτο) δοκεῖ μοι τά τε ἄλλα περὶ ἐχθρῶν τῷ πολιτικῷ διεσκέφθαι προσήκειν, καὶ τοῦ Ξενοφῶντος ἀκηκοῦναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι.

104. οἰκονόμου...ἐστὶν ἀγαθοῦ, 'it is the business of a good manager,' cp. 2, l. 10. καί, 'even,' goes closely with τοῖς ἐχθροῖς.

107. ἰσχυρότατά γε = *maxime vero*, 'Yes, most assuredly.' Some editors have thought that a gap in the text occurs at this point, as the sense is not continuous.

108. καὶ γὰρ δὴ, 'for, of course,' cp. VII. 3, l. 26.

109. ἰδιωτῶν, 'private individuals.' ἰδιώτης is used in contrast with the state, an official, or a professional (or skilled) man, cp. III. 9, l. 69.

ἠύξημένοι εἰσί, 'have been exalted,' 'have gained in position.' ἀπό, 'by means of,' cp. I. 101.

110. τυράννων, v. XXI. 12, l. 76 n.

§ 16, III. ἀλλὰ γάρ in Attic generally introduces an objection founded on something preceding (as *at enim* in Latin). Here it marks (as ἀλλά alone frequently does) a quick transition to a new argument.

τὰ μὲν = ταῦτα μὲν, referring to what precedes, cp. I. 1, l. 1 n.

112. ἐκείνο, 'with regard to what follows.'

113. ἐπιστήμας, 'scientific knowledge,' cp. I, l. 4.

114. ἀφορμάς, 'means to start with,' 'resources.'

116. ταῦτα...ποιεῖν, 'to do so.' ταῦτα refers to what has gone before (cp. l. 111 n.), i.e. ἐργαζόμενοι...οἴκους.

117. ἄλλο τι (sc. ἐστίν) ἢ (lit. 'is it anything else than?'), 'is it not true that...,' cp. xvii. 1, l. 4.

119. τὰ κτήματα refers to the ἀφορμάς mentioned above.

§ 17, 122. καὶ πάνυ εὐπατριδῶν ἐνίων γε, a conversational shortening of διαλέγομαι περὶ ἐνίων γε δοκούντων εἶναι καὶ πάνυ εὐπατριδῶν, 'I am talking of men of whom some at least are said to be of quite the highest rank.' Before the establishment of the democracy at Athens, the free population fell into three classes, εὐπατρίδαι (nobles), γεωμόροι (small-holders), and δημιουργοί (artisans and traders). Like the patricians at Rome, the noble class continued in later times to exercise certain priestly offices.

125. ἐργάζεσθαι, 'exercise,' 'practise,' cp. III. 16, l. 115.

126. ὡς μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι..., 'for this very reason, as I believe, that...'

§ 18, 128. καὶ πῶς ἄν...οὐκ ἔχοιεν, 'and how, pray, can they be said not to have...?' The potential optative (v. 2, l. 7 n.) in this sense followed by an indicative in the protasis recalls the French use of the conditional *comment n'auraient-ils pas...* Cp. III. 6, l. 45.

129. εὐχόμενοι, 'in spite of their anxious desire to'; ἔπειτα (l. 130) expresses antithesis, 'nevertheless.'

130. ἀφ' ὧν ἔχοιεν sc. the antecedent ταῦτα, cp. 13, l. 83. The optative expresses purpose, cp. xx. 25, l. 136.

131. ποιεῖν ταῦτα, 'to do so,' cp. 16, l. 116 n.

133. ἄρχουσιν. ἄρχειν, meaning 'to be first,' whether in time (i.e., to begin) or place (i.e., to rule), generally takes the genitive case.

§ 19, 134. μὰ Δί'. v. II. 2, l. 15 n.

135. καὶ πάνυ φανεροί, 'very clearly perceptible indeed.' καὶ has an intensive force, cp. II. 14, l. 104.

καὶ ὅτι...λανθάνουσιν, 'moreover it does not escape your notice that they are very bad (rulers) indeed.' For the personal construction cp. *Memorabilia* III. 5, 24 οὐ λανθάνεις με ὅτι οὐδ' οἰόμενός με τοῦτῳ ἐπιμελεῖσθαι ταῦτα λέγεις. Cp. also VII. 8, l. 55, etc.

136. εἴπερ...γε, 'if at least,' cp. 8, l. 49.

§ 20, 140. κυβεῖαι, 'dice-playing.' The use of abstract nouns in the plural is characteristic of Xenophon, cp. 22, ll. 152 sq., II. 6, l. 41.

ἀνωφελείς ἀνθρώπων ὀμιλλαί, 'profitless associations of men.'

142. καταφανείς γίγνονται, cp. 19, l. 135 n.

143. λῦται ἄρα ἦσαν, 'they are really pains.' ἄρα is frequently used with the imperfect of εἶναι to express the discovery of reality contrary to a preconceived notion, cp. VI. 16, l. 81.

περιπεπεμμένοι from περιπέττει, a word whose original meaning is 'to bake (bread) hard all round,' but which survives only in metaphorical usage, as 'to crust over,' 'to disguise.'

145. κρατοῦσαι, 'by their power over them.'

§ 21, 147. μέν answers to ὅμως δέ at the beginning of the next sentence. Translate by 'although.'

148. σφοδρῶς ἔχουσι, 'are earnestly disposed,' cp. VIII. 13, l. 86 etc.

μηχανᾶσθαι προσόδους, 'to procure an income,' cp. II. 7, l. 49, μηχανᾶσθαι χρήματα.

149. τοὺς οἴκους κατατρίβουσι, 'they wear away their estates.'

150. ἀμηχανίαις συνέχονται, 'become entangled in difficulties.'

§ 22, 151. καὶ οὗτοι, 'these too.'

152. οἱ μὲν λιχνηῶν κτλ., 'some of greediness, some of lechery, some of drunkenness, and some of foolish and costly ambition, passions which so cruelly rule over the men over whom they have once gained the mastery.' For the plurals cp. 20, l. 140 n.

154. ἃ; all the antecedents having been feminine, αὐ ἄρχουσι might have been used, but a neuter relative is generally used to refer to inanimate antecedents. The plural number is however reverted to in ἐπικρατήσωσιν.

157. ἐργάζονται; ἐργάζεσθαι here means 'to earn by working,' cp. XVII. 14, l. 103.

158. τελεῖν εἰς, 'to spend it on.'

160. ἀπολείπουσι κτλ., 'they abandon them to a miserable old age.' This infinitive expressing the consequence is almost an infinitive of purpose, cp. IV. 6, l. 52 n. on πέμπει ἐπισκοπεῖν.

161. ἄλλοις...δούλοις χρήσθαι, 'to make others their slaves.'

§ 23, 162. Notice the force of the compound διαμάχεσθαι, 'to fight to a finish.' διά in compounds also frequently implies distribution, cp. XIII. 12, l. 67.

163. σὺν ὀπλοῖς; σὺν of the instrument is not an Attic prose usage, but Xenophon uses it several times, cp. V. 7, l. 35.

165. *μὲν γούν*, cp. XIX. 6, l. 32. An alternative reading is *μὲν οὖν* (in which case the two words must not be taken closely together as one phrase).

166. *ἡνάγκασαν* is 'gnomic aorist,' used in a statement summarising a general experience, cp. v. 18, l. 92.

167. *σωφρονίσαντες*. Most MSS. have the accusative, but the meaning of *σωφρονίζω* is 'to make *σώφρων*,' 'to recall a person to his senses.'

ῥᾶον βιοτεύειν κτλ., 'to live in easier circumstances for the rest of their time.' For the accusative of extent of time ('time during which') cp. xvii. 1, l. 5.

168. *αἰκιζόμεναι...οὐποτε λήγουσιν*, 'never cease plaguing.'

170. *ἔστ' ἂν ἄρχωσιν αὐτῶν*, 'so long as they have power over them.' Notice the present tense; the aorist *ἄρξωσιν* would make the clause mean 'until they gain dominion over them,' cp. viii. 38, l. 180 n. On the genitive v. 18, l. 133 n.

Chapter II

§ 1, 1. *ἐκ τούτων*, 'thereupon,' cp. iv. 12, l. 94. *ὦδε*, 'as follows.' v. 1, l. 1 n.

2. *ἀρκούντως* must be taken closely with *ἀκηκοέναι*.

4. *ἐπιεικῶς κτλ.*, 'having a reasonable degree of control over such temptations.' For *ἐγκρατής* of self-control cp. vii. 27, l. 147.

6. *ὅ τι ἂν ποιῶν αὔξοιμι*, 'what I should do to increase.' The true predicative force lies in the participle (which, grammatically, represents the protasis *εἰ ποιοίην*), cp. iv. 25, l. 169, vi. 1, l. 9, and many other instances in this book:

οὐκ ἂν μοι δοκῶ...κωλύεσθαι; *ἂν* goes with *κωλύεσθαι* and not with *δοκῶ*. *ἂν* is frequently brought to the beginning of a sentence to indicate from the outset that it will take a hypothetical turn, cp. 3, l. 18, iv. 18, l. 128, vi. 11, l. 57.

7. *ὦν κτλ.* A double attraction for *ἄς σὺ δεσποίνας καλεῖς*. For the attraction of the relative into the case of its antecedent cp. iv. 8, l. 69.

8. *θαρρῶν συμβούλευε κτλ.*, 'take heart and give whatever good advice you can.' *θαρρῶν* is frequently used in this adverbial sense, cp. Plato, *Phaedr.* 243 E λέγε τοίνυν θαρρῶν.

ἔχεις = *δύνασαι συμβουλεύειν*.

9. *κατέγνωκας ἡμῶν...ἱκανῶς πλουτεῖν*, 'have you decided about

us that we are rich enough?' καταγιγνώσκειν means 'to remark' or 'to decide,' almost always in an unfavourable sense. Its colourless use is exemplified in 18, l. 126.

10. οὐδέν is adverbial, cp. I. 10, l. 66.

προσδεῖσθαι χρημάτων, 'to be in want of any further property.' Notice the force of the compound. Cp. IX. 14, l. 82, XIII. 1, l. 4.

§ 2. 12. οὐκουν. v. I. 6, l. 32 n.

15. μά is used in strong affirmations (with accusative of the god invoked) either positively or negatively according as ναί or οὐ is prefixed or implied, cp. I. 19, l. 134, III. 3, l. 23, etc.

ἔστιν ὅτε, 'there are times when,' 'sometimes,' cp. XX. 18, l. 93.

16. The pronouns are put in an emphatic position at the end of the sentence.

§ 3, 18. ἄν...εὔρειν represents ἄν εὔροι in *Oratio Recta*. Translate 'would fetch.' For the position of ἄν cp. I, l. 6 n.

19. πωλούμενα represents εἰ πωλοῦντο, the protasis of ἄν εὔροι, cp. IV. 5, l. 35, etc.

22. The μνᾶ or μίνα contained 100 drachmae and was one-sixtieth of a talent. Its value would be about £4. 15. 3d. in gold. Socrates is no doubt exaggerating his poverty when he says that all his possessions were worth only just over twenty pounds.

μέντοι takes the place of δέ after μέν in l. 20, cp. XV. 8, l. 49.

23. ἑκατονταπλασίονα τούτου, 'a hundred times as much as this.' The word does not occur elsewhere. τούτου is genitive of comparison, cp. VIII. 22, l. 137.

§ 4, 25. κᾶτα=καὶ εἶτα. Except in this case καί in *crasis* with a diphthong leaves the vowels forming that diphthong unaltered, e.g. κείσῃκουσας. ἐγνωκώς is the perfect participle.

26. ἐπὶ τῇ πενίᾳ, 'for my poverty.' This causal use of ἐπὶ with the dative is frequent with verbs expressing feeling, such as ἀγάλλεσθαι, θαυμάζειν, μεγὰ φρονεῖν, cp. III. 8, l. 60, IV. 17, l. 125 etc.

27. γάρ, 'Yes, for...,' cp. 10, l. 72, etc.

28. εἰς τὸ σὸν κτλ., 'for the style which you have assumed.' The accusative after the passive verb is due to the fact that this verb in the middle voice may take two accusatives, e.g., Hdt. I. 163 τεῖχος περιβάλλεσθαι πόλιν. The more remote of the two is unaffected by the change of the verb into the passive voice, e.g. Plato,

Theaet. 174 E περιβεβλημένος τὸ τεῖχος, 'having his wall about him,' cp. III. 11, 1. 87, VI. 7, 1. 35, etc.

29. οὐδ' εἰ τρὶς κτλ., 'not even if there were added to your possessions three times as much as you now possess.' The antecedent of ὅσα (τοσαῦτα) is understood, cp. I. 13, 1. 83.

30. ὡς=οὕτως. The accent distinguishes this demonstrative use, which in Attic is confined to the phrases οὐδ' ὡς, μηδ' ὡς, and καὶ ὡς and to the use with ὡς in comparisons (Lat. *sic...ut*). ἄν, cp. 1, 1. 6 n.

§ 5, 34. ἀνάγκη οὖσαν θύειν κτλ., 'that you are obliged to offer many large sacrifices.' "Sacrifice, actual or symbolical, was the central and essential point of all acts of worship in Greece" (*C. G. S.* ch. v. § 2), cp. v. 3, 1. 14, 19, 1. 98, VII. 7, 1. 48, IX. 6, 1. 34.

35. ἢ οὔτε θεοῦς...ἂν ἀνασχέσθαι, 'or neither gods nor men, I suppose, would bear with you.' As it was the custom to distribute among the people what remained of sacrificial victims, abstention from public sacrificing, on the part of a man of good position, would cause his unpopularity.

37. καὶ τούτους μεγαλοπρεπῶς, 'and that too in magnificent style.' Notice the idiom, cp. VIII. 23, 1. 143 n.

38. δειπνίζειν καὶ εὖ ποιεῖν, 'to entertain and be a benefactor to....' This refers to the ἐστίασις, the giving by a citizen of a public dinner to his fellow-tribesmen, which was one of the regular λειτουργίαι (v. note on 6, 1. 41, χορηγίας).

§ 6, 40. τὰ μὲν. The correlative is δέ in 1. 42. ἤδη thus means 'in the present time of peace.'

41. τελεῖν is frequently used in the sense of paying taxes or spending money on state duties, cp. *Hell.* v. 3, 21 τελεῖν σῖτον, 'to pay one's contribution of corn.'

ἵπποτροφίας; for the plural cp. 1. 20, 1. 140 n. Rich citizens were expected to keep horses for racing or for the service of the state.

χορηγίας. The owner of a property amounting to at least three talents (v. 3, 1. 22 n.) was liable to the λειτουργίαι, or compulsory public services. These may be divided into three classes: (i) regular annual services (ἐγκύκλιοι), including χορηγία, γυμνασιαρχία (1. 42 n.), and ἐστίασις (5, 1. 38 n.); (ii) duties occurring at rarer periods, including θεωρία (state missions to games, etc.); (iii) extraordinary, e.g. missions to the Delphic oracle. There was also the τριηραρχία

(l. 43 *n.*), whose incidence was irregular. The chief *λειτουργία* under head (i) was the *χορηγία*; the citizen to whom it fell had to provide and maintain the choruses for the solemn public dramatic contests. The cost of this duty might be as much as 5000 drachmae (*v.* 3, l. 22 *n.*).

42. *γυμνασιάρχας*; the duty of the *γυμνασιάρχος* was to superintend the *παλαιστραί* (public wrestling-schools) and to pay the trainers.

προστατείας; the more regular word is *προστασία*, the 'patronage' of a citizen which had to be obtained by every foreign resident (*μέτοικος*) at Athens.

43. *τριηραρχία* consisted in fitting out a trireme (apart from the equipment provided by the state), in maintaining the ship in good condition for a year, and in either taking command in person or paying a substitute. A law passed in 340 B.C. distributed the burden of the *τριηραρχία* so that no man was liable to maintain a trireme at his *sole* charge unless he possessed 50 talents (*v.* 3, l. 22 *n.*).

44. *εισφοράς*, 'property-tax,' specially imposed to meet the expenses of war. It was first introduced in the third year of the Peloponnesian war.

45. *ὑπόσεις*, 'you will bear the burden of...'

ἐνδεῶς, 'defectively,' the opposite of *ικανῶς*.

47. *εἰ...λάβοιεν* *sc.* the apodosis *τιμωρήσαιντο ἄν.*

κλέπτοντα *sc.* *σε.*

§ 7, 49. *μηχανᾶσθαι*, cp. I. 21, l. 148.

50. *ὥσπερ ἔξόν σοι*, 'as though it were permissible for you to do so.' The accusative absolute is used instead of the genitive when the verb is impersonal, cp. XI. 6, l. 28, XX. 10, l. 49.

51. *οἰκτίρω σε μή...πάθης*, 'I pity you in case you should suffer some irremediable misfortune.'

§ 8, 53. 'And as for me, if I should want anything in addition (to what I have), you know as well as I do, I am sure, that there are those who would so help me that by contributing only a very little they would make my life overflow with plenty.'

54. *εἰσὶν οἳ=ἐνιοι*, cp. XX. 6, l. 28 *ἔστιν ἐν οἷς*; 2, l. 15 *ἔστιν ὅτε*.

56. *πολύ* goes closely with *μᾶλλον*: 'though they have means far more sufficient for their style of living than you have for yours.'

58. *ὠφέλησόμενοι*. For the future middle used in the passive sense cp. IV. 9, l. 77, IX. 11, l. 66, etc.

ἀποβλέπουσι *sc. ἐς σε*. ἀποβλέπειν is to look away from all other objects than the one on which the gaze is concentrated; it may imply dependence or admiration, cp. IV. 23, l. 157, XVII. 2, l. 9.

§ 9, 60. οὐκ ἔχω, 'cannot.'

61. προστατεύειν ἐμοῦ, 'to make provision for me.' τῷ ὄντι = *revera*.

62. οἰκτρός recalls οἰκτίρω in ll. 16 and 51.

65. ὀλίγω...πρόσθεν, 'a little time ago.' μέν is contrasted with νῦν δέ below, and the sentence is best rendered in English by means of a subordinate clause.

67. οὐκ ἐπαύσω πρὶν ἐξηλεγάς με, 'you did not leave off until you had completely confuted me.' πρὶν translates both 'before' and 'until,' the latter only after a negative principal verb. Though exceptions to any brief series of rules for the construction of πρὶν are common, the following classification covers most of the ground:

A. After an *affirmative* principal verb πρὶν means 'before' and takes the accusative (or nominative) and infinitive, or the infinitive alone, *e.g.* Thuc. IV. 70, 2 προσῆλθε τῇ πόλει πρὶν ἐκπυστος γενέσθαι.

B. After a *negative* principal verb

(i) if the time indicated is past, and it is simply intended to say that one event took place at an earlier time than another, πρὶν takes a past indicative, *e.g.* Thuc. V. 10, 9 οὐ πρότερον ἐνέδοσαν πρὶν οἱ πέλτασται περιστάντες ἔτρεψαν. [This construction is used also after verbs of *negative meaning* such as λανθάνω.]

(ii) if the time of the πρὶν-clause is future, either from the point of view of the present or from that of the past time to which the narrative refers, the indefinite construction is used, *e.g.* Soph. O.C. 1040 οὐχὶ παύσομαι | πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων, Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη θηρῶν.

N.B. In cases of πρὶν with the primary indefinite construction ἂν is frequently omitted.

68. μηδέ. The regular negative with the infinitive in *Oratio Obliqua* is οὐ, but μή is often used after verbs which involve an action of will (*e.g.* verbs of swearing and believing), cp. IV. 24, l. 164*n*.

70. ὅπως ἂν μή...γένοιο. The use of ὅπως ἂν with the optative in primary or historic sequence, irregular elsewhere, is frequent in Xenophon. It is not a final construction; ὅπως is 'how' and the

optative with *ἄν* is potential, cp. XVI. 9, l. 44, XIX. 2, l. 10. For other constructions after *ἐπιμελεῖσθαι* v. VII. 34, l. 183 n.

§ 10, 72. γάρ, 'Yes, for...', cp. 4, l. 27, etc.

ἐν τι πλουτηρὸν κτλ., 'that you understand one function to do with wealth, namely, the creation of a surplus.'

74. περιποιούντα, i.e. περιουσίαν ποιούντα.

ἐλπίζω, 'I suppose.'

ἄν ποιῆσαι in *Oratio Recta* would be *ἄν ποιήσειε* (potential).

§ 11, 76. οὔκουν, v. I. 6, l. 32 n.

οὐδ' ἀναγρύζειν, 'to say not a syllable.' γρύζειν is literally to make the noise γρῦ (v. L. and S.).

77. λέγων refers to I. § 8 sq.

79. οὐδὲ ἢ γῆ sc. τῷ μὴ ἐπισταμένῳ τῇ γῇ χρῆσθαι.

81. μὲν οὖν, 'and yet.'

πρόσοδοι, 'profits,' 'revenues.'

83. τὴν ἀρχὴν οὐδέν, 'absolutely none.' τὴν ἀρχὴν is an adverbial accusative, cp. VIII. 2, l. 13; ἀρχὴν without the article is more frequent in this sense. Compare the similar phrase τὴν πρώτην in XI. 1, l. 3.

§ 12, 84. τύχοι ἔχων, cp. I. 4, l. 20 n.

86. καὶ σέ, 'you as much as other people.'

87. ὅπερ νῆ Δία, 'the very same thing which....'

89. μήτε ἄλλος κτλ., 'and (if) no-one else provided him with an opportunity of learning on his flutes.'

90. οὕτω... ἐμοὶ ἔχει, 'so it is with me,' cp. I. 21, l. 148, VIII. 4, l. 29, etc.

§ 13, 91. 'For neither have I been in possession of money as an instrument to learn upon.'

93. ἀλλ' ἢ, 'except that.' νυνί, cp. XX. 24, l. 131. The -ί is 'deictic' or demonstrative. For its use with οὗτος cp. III. 1, l. 3 n.

94. δήπου, 'I suppose,' 'of course' (Lat. *scilicet*, *nimirum*).

95. καθαρίζειν... τὰς λύρας. The κιθάρα and the λύρα were originally the names of two similar but distinct instruments; the κιθάρα (whence *guitar*) had seven strings, and later nine or eleven, while the lyre had originally four strings, but later seven. The distinction does not however seem to have been carefully observed. καθαρίζειν is used several times of playing the λύρα, cp. Xen. *Symp.* III. 1 συναηρομοσμένη τῇ λύρα πρὸς τὸν αὐλὸν ἐκιθάρισεν.

97. ἄν is put as soon as possible to indicate that the sentence takes a hypothetical or conditional turn, and is then repeated in close connexion with *καταλυμνηαίμην*, 'cp. 15, l. 105, IV. 5, l. 35, etc.

§ 14, 100. 'You readily, it seems, try to escape giving me any help towards....'

103. οὐκ ἔγωγε *sc.* πείρωμαι ἀποφεύγειν κτλ.

104. καὶ πάνυ, cp. I. 19, l. 135 *n.*

§ 15, 105. ἄν must not of course be taken with *οἶμαι*; it anticipates the ἄν with *ἐμέμφου*, cp. 13, l. 97 *n.* and I, l. 6 *n.* Similarly *εἰ* in l. 105 and *εἰ* in l. 106 do not introduce two separate conditional clauses; the second *εἰ* is inserted to recall that the clause began with *εἰ*, though the genitive absolute has separated it from its verb, cp. VIII. 17, l. 113 *n.*

ἐπὶ πῦρ, 'to fetch fire,' cp. IV. 16, l. 118, XX. 27, l. 151. μὴ ὄντος, *sc.* πυρός.

106. παρ' ἐμοί, 'in my house.' σοι εἴη, 'you might be able.'

107. 'and supposing you had asked me for water, and I had none, and so had guided you to another place for this too.'

110. βουλομένου...σου...σοι. Greek is very ready to use the genitive absolute construction even when the grammar of the sentence makes it unnecessary, cp. VIII. 1, l. 6.

112. 'and who would be grateful to you if you expressed your willingness to take lessons from them.'

113. ταῦτα ποιοῦντι (*v.* I. 1, l. 1 *n.*), 'for so doing,' *i.e.* δείξαντι κτλ.

114. οὐδὲν ἄν *sc.* μεμφοίμην. γει is restrictive, cp. I. 7, l. 40, 12, l. 80.

§ 16, 116. πολὺ must be taken with *δεινότερους*.

118. ἕκαστα ἐπιστημονέστατοι, 'most skilled in their several occupations.' For the (adverbial) accusative cp. Xen. *Cyr.* III. 3, 9 *ἐπιστήμονες ἦσαν τὰ προσήκοντα*.

§ 17, 122. ὅ τι εἶη τοῦτο, 'what was the meaning of this.'

§ 18, 124. ταῦτα, *i.e.* τὰ ἔργα.

125. συντεταμένη is a perfect passive participle of *συντείνω*, meaning literally 'in a state of tension.' Translate 'with serious purpose,' cp. XX. 22, l. 115 *συντεταμένης*.

126. κατέγων, *v.* I, l. 9 *n.* Here the *κατα-* has no particular force and the construction is that of the uncompounded verb.

πράττοντας *sc.* αὐτά (*i.e.* τὰ ἔργα).

127. παρ' ὧν ἄν...οἶμαι κτλ., v. 13, l. 97 *n.*, 15, l. 105 *n.*

εἰ βούλοιο is the protasis of the apodosis contained in μαθόντα, εἴ...μὴ ἐναντιοῖτο is the protasis of the apodosis contained in ἄν γενέσθαι. Translate 'and I think that by taking a lesson from these, supposing you wished to do so, you would become—if God did not stand in your way—a very skilful man of business.'

Chapter III

§ 1, 3. πρὶν ἄν...ἀποδείξῃς, v. 11, 9, l. 67 *n.* on the constructions of πρὶν. Notice the aorist, 'until you *have* shewn me.'

τουτωνί. The 'deictic' suffix -ί (cp. II, 13, l. 93 *n.*, XXI, 12, l. 73) represents a gesture indicating persons who are actually present. We infer that this conversation between Critobulus and Socrates had an audience of bystanders, and from I, 1, l. 1 (ἤκουσα δέ ποτε αὐτοῦ... διαλεγομένου) it appears that Xenophon himself was one of them.

5. τί οὖν...ἦν, 'what (would you say) if...?' 'well, supposing...?' Cp. VI, 12, l. 60, XVII, 14, l. 100.

6. τοὺς μὲν κτλ., 'that some build useless houses at great expense, while others...'

9. ἐν τι κτλ., 'to be giving you, in this, one specimen of the principles of household management.'

11. καὶ πάνν γε, 'Yes, certainly,' *sc.* δόξεις κτλ. Cp. XI, 9, l. 51.

§ 2, 12. ἀκόλουθον is more usually found with the dative, but cp. XI, 12, l. 73 for another example of the genitive.

13. τοὺς μὲν corresponds to τοὺς δέ in l. 17.

14. ἐπιπλα denotes moveable furniture and utensils as opposed to fixtures. The ἐπιπλα of the house of Ischomachus are catalogued in IX, 6 and 7. καί, 'and yet,' cp. 8, l. 62.

15. μὴ is used because the sentence is hypothetical.

σῶα = *integra*.

16. πολλά μὲν and πολλά δέ are adverbial accusatives.

19. χρῆσθαι is epexegetic of ἔτοιμα, 'ready for use.' It should be distinguished from the ordinary infinitive after ἔτοιμος, as ἔτοιμος πορεύεσθαι, cp. V, 18, l. 87 ἀδύνατα προνοῆσαι.

§ 3, 21. τοῖς μὲν and τοῖς δέ are datives of the agent as used with perfect passive verbs (κείμεναι being regularly used as the perfect passive of τίθημι, cp. VIII, 2, l. 16), cp. IV, 9, l. 78, VI, 13, l. 74, XV, 1, l. 12.

ὅποι ἔτυχεν ἕκαστον καταβέβληται, 'each object has been thrown down in a random place,' lit. 'whithersoever it chanced.'

23. ναὶ μὰ Δί', cp. II. 2, l. 15 *n.*, etc.

26. λέγειν τί μοι δοκεῖς κτλ., 'In this too I think you are mentioning a principle of household management,' *v.* I, l. 9.

§ 4, 29. ἔνθα μὲν... ἔνθα δέ, 'in one place (*i.e.* household)... in another.'

ὥς εἰπεῖν (Lat. *ut ita dicam*), 'so to speak,' 'one might say.' This is the 'limitative' use of the infinitive which is frequent with ὥς, *e.g.* Hdt. I. 34 ὥς εἰκάσαι, 'one might hazard a guess'; cp. XII. 8, l. 43 and XII. 19, l. 103 ὥς συντόμως εἰπεῖν, 'to be brief.'

30. θαμινά is an adverbial neuter accusative plural of the adjective θαμινός which however is not found in any other use. Its meaning is that of θαμά, 'often,' 'repeatedly.'

31. ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν. The regular position of τε is after the first word of the phrase or clause which it is coupling to a subsequent phrase or clause introduced by καί. But it is sometimes misplaced, *e.g.* Thuc. IV. 10, 2 ἦν ἐθέλωμέν τε μείναι καὶ μὴ καταπροδοῦναι, cp. 9, l. 71, VI. 13, l. 73. Here of course its proper place is after ἐργάζεσθαι.

34. σφόδρα γε *sc.* ἀξιοθέατον.

§ 5, 35. ἦν δὲ καὶ *sc.* ἐπιδεικνύω.

παραπλησίους γεωργίας γεωργοῦντας, 'cultivating similar farms,' *i.e.* farms which afford equal opportunities of success or failure. γεωργίας is *not* a cognate accusative; γεωργία occurs frequently in the plural in the concrete sense of a farm or cultivated land.

36. ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας, 'asserting that they have been ruined by farming.'

40. εἰς ἃ δεῖ, *i.e.* εἰς ταῦτα εἰς ἃ δεῖ ἀναλίσκειν. There is a similar omission of εἰς ταῦτα before εἰς ἃ βλάβην φέρει.

41. αὐτῷ. In view of the plural verb some editors have emended the text to αὐτοῖς. But this would make it necessary to substitute τοῖς οἴκοις for τῷ οἴκῳ, and the text is perfectly intelligible as it stands. Translate 'to master and house.'

§ 6, 43. ἀλλά is substituted for δέ which we should expect after μὲν in l. 42, cp. XX. 13, l. 63.

οὐ οὐδ' εἰς τὰναγκαῖα κτλ., 'who have not enough to spend even on absolute necessities, while they assert that they are farmers.'

45. τί ἄν εἴη is a more polite question than τί ἐστί, and implies deference, cp. I. 18, l. 128 *n.*

48. ἦν δύνωμαι γε *sc.* καταμανθάνειν.

§ 7, 49. οὐκοῦν, *v.* I. 6, l. 32 *n.* εἰ γνώσει, 'to see whether you will learn.'

50. ἐπὶ κωμῶδων θέαν, 'to get a sight of actors in the comedies,' cp. II. 15, l. 105 and VIII. 11, l. 71.

53. συνθεᾶσθαι, 'to accompany you to the spectacle.'

τοιούτου ἔργου refers to § 6.

§ 8, 56. Before σαυτῶ δέ κτλ. we must understand ἐμοὶ μὲν γε γελοῖος φαίνει.

60. ἐπὶ, causal, cp. II. 4, l. 26 *n.*

61. μὲν, not followed by the usual contrasting clause with δέ, presents an idea the opposition to which is implied but not mentioned, cp. I. 3, l. 14 *n.*, IV. 17, l. 123. καὶ ἐγώ, 'I too.' ἑκατέρου, 'both kinds of men.'

62. καί, 'and yet,' cp. 2, l. 14.

οὐδέν τι μᾶλλον, 'not a bit the more.' οὐδέν τι is an adverbial accusative, cp. 10, l. 74, XV. 7, l. 46.

§ 9, 64. θεᾷ is 2nd pers. sing. pres. indic. of θεόδομαι. ἦπερ, 'just as,' cp. IX. 1, l. 6.

66. ἡσθῆς, 'derive pleasure from....'

68. ἵππικῆ (sc. τέχνη) δ' ἀναγκαζόμενος χρῆσθαι, 'but since you are compelled to concern yourself with horses,' *v.* II. 6, l. 41 *n.* on ἵπποτροφίας.

69. ἰδιώτης, 'unskilled,' *v.* I. 15, l. 109 *n.*

70. ἄλλως τε καὶ κτλ., 'especially as....,' cp. X. 12, l. 83, XV. 13, l. 77, and IV. 20, l. 143 *n.*

71. τε should properly follow ἀγαθῶν, cp. 4, l. 31 *n.*

§ 10, 73. πωλοδαμνείν με κελεύεις, 'are you telling me to break in horses?'

74. οὐδέν τι μᾶλλον, cp. 8, l. 62 *n.*

75. κατασκευάζειν *sc.* σε κελεύω, 'not a bit more than I am telling you to buy children and train them as husbandmen.'

78. ἔχω, 'I can.'

80. συναύξειν, 'join in improving,' cp. VII. 16, l. 94; IX. 12, l. 70.

τοὺς δὲ *sc.* αὐταῖς οὕτω χρωμένους, 'while others treat their wives in a way by which they do great injury to them (their households).'

§ 11, 84. πρόβατον, originally meaning any four-legged animal, is in Attic almost always restricted to mean 'sheep.' It is the subject of ἔχῃ, placed outside the clause ἦν...ἔχῃ for greater emphasis.

85. ὡς ἐπὶ τὸ πολὺ, 'for the most part' (cp. I 5, l. 110, IX. 5, l. 29, XI. 20, l. 121), is to be taken with αἰτιώμεθα, not with ἔχῃ.

87. τῆς δὲ γυναικός, 'but as regards a wife.' The genitive has no place in the grammatical construction. The writer had some such word as κατηγοροῦμεν in mind when he began the sentence.

διδασκομένη...τάγαθά. The accusative after the passive verb is due to the fact that διδάσκειν may take two accusatives, *v.* II. 4, l. 28*n.*

88. κακοποιεῖ, 'manages badly.'

89. διδάσκων *sc.* αὐτήν.

εἰ...χρῶτο, 'if he should find her to be...,' cp. XIII. 10, l. 54. •

§ 12, 91. πάντως, 'at all events,' 'in any case,' cp. VII. 37, l. 201*n.*

93. ἔστιν ὅτῳ ἄλλῳ, 'is there anyone else to whom?' ἄλλῳ is attracted into the relative clause, the phrase being a more idiomatic form of ἔστιν ἄλλος τις ᾧ; Cp. VII. 11, l. 66*n.*

τῶν σπουδαίων, 'serious business.'

95. οὐδένι *sc.* τῶν σπουδαίων πλείω ἐπιτρέπω ἢ τῇ γυναικί.

97. εἰ δὲ μή, οὐ πολλοῖς γε, 'Not many, if there are any at all.' Fully expanded, the phrase would mean, 'if it isn't true to imply that there is no-one with whom I discuss less than I do with my wife, at any rate there are very few.' For this restrictive force of γε cp. I. 7, l. 40.

§ 13, 98. παῖδα νέαν μάλιστα. The marriageable age of an Athenian girl was from fifteen to twenty; an ideal match might be between a girl of eighteen and a husband of thirty-two.

ὡς ἐδύνατο ἐλάχιστα = ὡς ἐλάχιστα 'as little as possible.' "The nearer she comes to marriageable age the more regard she must have to modesty of deportment. Theoretically the unmarried girl must not be seen outside the middle door, which separates the women's quarters from those of the more open house... There was thus little opportunity among the well-to-do classes for falling in love, whether at first sight or at any time" (Tucker, *Life in Ancient Athens*); *v.* VII. 5, l. 33 sqq.

100. **μάλιστα** answers affirmatively the whole of the previous question.

101. **θαυμαστότερον** *sc.* *ἂν εἴη*.

ὧν = *τούτων ἄ*. The relative is attracted into the case of its (omitted) antecedent, *cp.* VII. 7, l. 45, IX. 1, l. 2.

§ 14, 105. **οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι**, 'there is nothing like looking into a matter oneself.' Notice the force of the middle voice. **συστήσω...σοι**, 'I will introduce to you.'

106. **Ἀσπασίαν**, the famous mistress of Pericles, whose influence on Athenian affairs was much exaggerated by the comic poets. A woman of her class might, however, in contrast to the respectable Athenian wife, be well educated and competent to discuss affairs of state. In the *Menexenus*, a dialogue whose authorship is ascribed to Plato, Aspasia is a teacher of rhetoric, among whose pupils are Pericles and Socrates. She was of Milesian origin, and was therefore not allowed to be married to an Athenian citizen.

§ 15, 108. **πάνυ ἀντίροπον**, 'quite equivalent.'

110. **τὰ κτήματα** is the subject of **ἔρχεται** and **δαπανᾶται**.

ὡς ἐπὶ τὸ πολὺ, *cp.* II, l. 85 *n.*

112. **τὰ πλείστα** is an adverbial accusative, with the same meaning as **ὡς ἐπὶ τὸ πολὺ** above, *cp.* IV. 13, l. 103, etc. A similar variation, to avoid monotony, is **γιγνομένων...πραττομένων** below.

§ 16, 114. **οἶμαι δέ σοι κτλ.**, 'And I think I should be able to point out to you men who practise...each of the other branches of knowledge also.'

115. **ἀξίως λόγου**, *cp.* I. 10, l. 65 *n.* **ἐργαζομένους**, *cp.* I. 17, l. 125.

Chapter IV

§ 1, 1. **πάσας** *sc.* *τὰς τέχνας*.

3. **ῥάδιον** *sc.* *ἐστί*. **δεῖ** *sc.* *κτῆσασθαι*.

4. **οἶόν τε** *sc.* *ἐστί*.

5. **ἔμοι πρόπει ἂν κτλ.** The appropriate relative (**ὧν**, governed by **ἐπιμελομένῳ**) is omitted.

6. **ἐπιμελομένῳ**. The infinitive is the more usual construction after **πρόπει**.

αὐτάς (l. 6) and **αὐτός** (l. 8) are *ipsas* and *ipse*, **αὐτάς** (l. 7) is *eas*.

8. **συνωφέλει** (*sc.* *με*) **εἰς ταῦτα**, *cp.* II. 14, l. 101.

§ 2, 11: **βαναυσικά**. The word occurs again in VI. 5, l. 26.

The original meaning of *βάνανσος* was 'working by the fire'; stay-at-home occupations being despised among warlike peoples, the term came to imply contempt. *τέχνη βάνανσος*, a 'mere mechanical art,' came to mean 'a base, ignoble art,' cp. Xen. *Συμφ.* III. 4 *πότερον τέχνην τινὰ βαναυσικὴν ἢ καλοκάγαθίαν διδάσκων*;

ἐπίρρητοι, 'infamous.'

12. *μέντοι* is emphatic, cp. 25, l. 167. *πρὸς τῶν πόλεων*, 'in the eyes of city-states.' The meaning is not identical with that of *ὑπὸ τῶν πόλεων*, cp. VI. 10, l. 47.

14. *τῶν ἐπιμελομένων*, 'those in charge,' 'the overseers.'

15. *καθῆσθαι*, 'to lead a sedentary life,' cp. x. 10, l. 68. The Greeks, partly no doubt owing to their climate, regarded an outdoor life as almost essential, except for women, cp. v. 1, l. 6 n.

16. *πρὸς πῦρ ἡμερεύειν*, 'to spend the whole day before a fire.'

§ 3, 18. *ἀσχολίας κτλ.*, 'involve also lack of time to care for friends and state.' *τοῦ συνεπιμελεῖσθαι* would be more natural than the plain infinitive, though *ἀσχολίαν παρέχειν* is found with the infinitive, VI. 9, l. 43.

20. *ὥστε* is often found at the beginning of a sentence, meaning 'and so,' 'consequently.' In this use it does not affect the construction, cp. VII. 23, l. 130, XIII. 5, l. 29, and I. 13, l. 85.

κακοὶ κτλ., 'bad both at dealing with their friends and at protecting their countries.' For the exegetical infinitive with *κακός* (a poetical construction) cp. 16, l. 120 *ἄριστος κατασκευάζειν*.

22. *ἐν ἐνίαις τῶν πόλεων κτλ.* Sparta is an example of a state in which the citizens were not allowed to be artisans or tradesmen, cp. v. 1, l. 6 n.

§ 4, 25. *ποίαις* sc. *τέχναις*.

27. *ἄρα* (v. 1, l. 3 n.) does not by itself indicate whether the reply expected is positive or negative. We sometimes however find *ἄρ' οὐ* definitely expecting a positive, and *ἄρα μή* a negative reply.

αἰσχυνθῶμεν is a dubitative or deliberative subjunctive, 'surely we are not to be ashamed?'

βασιλεία τὸν Περσῶν. After the Persian wars *βασιλεύς* without the article was used to connote the King of the Persians, but when *Περσῶν* is added Xenophon frequently inserts the article, cp. *Hell.* VI. 1, 12 *βασιλεὺς ὁ Περσῶν πλουσιώτατος ἀνθρώπων ἐστίν*.

28. From Xenophon's personal history (*v.* Introduction § 1) we can readily understand the frequent references to Persian life and customs throughout his writings.

γάρ, cp. 5, l. 37 *n.*

30. γεωργίαν τε; we should expect τήν τε γεωργίαν, but Xenophon's use of the article with nouns of this kind is not consistent, cp. vi. 8, l. 38.

§ 5, 34. τι, 'at all,' is the adverbial accusative.

35. ὡδ' ἄν...ἐπισκοποῦντες...ἴσως ἄν καταμάθοιμεν. The participle represents the protasis εἰ ὡδε ἐπισκοποῦμεν, cp. II. 3, l. 19. For the double ἄν cp. II. 13, l. 97 *n.*

37. γάρ is frequently used to introduce an expansion or explanation of what has gone before (in this case ὡδε), and should, when so used, usually be omitted in translation, cp. 4, l. 28, XI. 8, l. 37, etc.

39. τέταχε is from τάσσω. ἄρχοντι, 'civil governor.'

41. σφενδονήτας, 'slingers,' a regular part of the Persian army.

γεροφόρους, 'targeteers.' γέρρον is anything made of wicker-work, and, in particular, an oblong shield covered with ox-hide, used by the Persians.

οὔτινες...ἔσονται, 'in order that they may be.' ὅς, ὅστις, and relative adverbs are regularly used with the future indicative to express purpose, cp. v. 13, l. 61.

§ 6, 44. φυλακάς (from φυλακή, distinguished by its accent from φύλακας the accus. pl. of φύλαξ), 'garrisons.' Similarly in Latin the abstract noun *custodia* is used of persons = *custodes*.

46. βασιλεύς, *v.* 4, l. 27 *n.*

48. ὠπλίσθαι, 'to be under arms'; notice the force of the perfect tense.

50. ἔνθα...ὁ σύλλογος καλεῖται is a compressed way of saying 'where what is called the muster of forces takes place.'

52. πιστοῦς was an official title in Persia given to counsellors of the King, cp. 'Our right trusty and well-beloved' in British officers' commissions etc.

ἐπισκοπεῖν is an infinitive of purpose, a development from the expegetical or explanatory infinitive and the infinitive of consequence. Stages in the development of the use are illustrated by 3, l. 19, I. 8, l. 54, I. 22, l. 160, VIII. 18, l. 117. It is fairly frequent

in prose after verbs signifying *to choose, to bring, and to send*, cp. Thuc. VI. 50 *δέκα δὲ τῶν νεῶν προὔπεμψαν...κατασκέψασθαι καὶ κηρῦξαι κτλ.*

§ 7, 53. *φαίνωνται...ἔχοντες*, 'are found to have.' The mere appearance of having would be implied in *φαίνωνται ἔχειν*, cp. VIII. 22, l. 140, XVIII. 1, l. 3.

φρουράρχων, 'garrison commanders.' *χιλιάρχων*, 'commanders of a thousand.' Both were under the *σατράπαι* or viceroys of provinces (except those in the newly-subdued provinces of Cyrus).

55. *ἔκπλεων* (accus. sing.), 'quite complete.'

τούτους refers to the troops implied in *τὸν ἀριθμόν*.

δοκίμοις, 'approved.'

56. *παρέχωσι*, cp. 8, l. 67.

57. *ταῖς τιμαῖς*. As the article implies, there was in the Persian kingdom a regular scale of honours and rewards.

59. *τῶν ἀρχόντων* is partitive genitive after *οὗς*, cp. 1, l. 5.

καταμελοῦντας, 'neglecting.'

60. *κατακερδαίνοντας*, 'making wrongful profit,' a word not found elsewhere.

61. *παύων τῆς ἀρχῆς*, 'removing from their commands.' For the genitive of separation cp. XII. 17, l. 94, XIV. 8, l. 35, etc.

62. *μὲν δὴ*, v. I. 14, l. 92 n.

§ 8, 63. The original *μὲν* corresponding to *δέ* here is that in 5, l. 37, which was picked up by *μὲν δὴ* in l. 62. Socrates passes from the consideration of the Great King's military organisation to that of his agricultural organisation.

ὀπόσῃν τῆς χώρας *i.e.* *ὀπόσῃν χώραν*, cp. 7, l. 59, XV. 4, l. 32.

64. *διελαύνων* *sc.* *ἵππων*, 'while riding,' cp. VIII. 6, l. 40 n. *δοκιμάζει*, 'scrutinises,' cp. VI. 8, l. 37 n.

65. *πιστούς*, cp. 6, l. 52 n.

67. *παρεχομένους*, 'present,' 'exhibit,' cp. XII. 12, l. 64, XIV. 1, l. 2.

68. *ἐνεργόν*, 'in work,' 'productive.'

69. *δένδρων*. *δένδρον* most frequently means 'a fruit-tree,' as opposed to *ἔλλα*, 'timber.'

ᾧν ἐκάστη φέρει, 'which each region produces.' The relative is attracted into the case of its antecedent, cp. 23, l. 158, VII. 32, l. 174.

καρπῶν, 'fruits of the earth,' 'crops,' 'produce.'

70. δώροις κοσμεῖ, *sc.* αὐτούς.

71. ἀργόν contrasted with ἐνεργόν, l. 68.

72. χαλεπότητα, 'harshness,' *sc.* τῶν ἀρχόντων.

73. ὕβριν, 'deliberate disregard' of their orders by the rulers.

74. παύων τῆς ἀρχῆς, *v.* 7, l. 61 *n.*

§ 9, 77. φυλάξεται is the future middle used with a passive meaning, cp. II. 8, l. 58.

78. αὐτῷ, dative of the agent, cp. III. 3, l. 21 *n.*

ἐφ' ἐκάτερον, 'for each of these two purposes,' cp. II. 15, l. 105.

§ 10, 84. τῶν ἔργων, 'the agricultural works' (even as ἐργατῶν in 9, l. 80 is 'the agricultural labourers'), cp. 12, l. 97, 15, l. 116. *v.* 14, l. 67.

85. διὰ τὴν ἀφύλαξίαν, *sc.* τοῦ φρουράρχου, 'owing to his neglect of their protection.'

§ 11, 89. τι is adverbial accusative, governed by the other adverb σχεδόν. σχεδόν τι (*Lat. fere*) modifies a positive assertion, sometimes with a sense of modesty, sometimes ironically, cp. *v.* 17, l. 82. Translate 'I suppose.'

92. ὅπου δ' ἂν κτλ. It appears then that some parts of the kingdom were organised separately from the provinces of the σατράπαι (*v.* 7, l. 53 *n.*).

ἀμφοτέρων τούτων, *i.e.* of both the garrisons and the tribute.

§ 12, 94. ἐκ τούτων, 'thereupon,' cp. II. 1, l. 1.

95. οὐκοῦν, *v.* 1. 6, l. 32 *n.*

§ 13, 99. ἐπιστρέφεται, 'visits' (*lit.* 'goes backwards and forwards').

101. παράδεισοι, 'parks,' 'pleasure-gardens,' an oriental word introduced by Xenophon.

102. φύειν ἐθέλει, 'naturally produces.' ἐθέλω is used of inanimate things in the sense of πέφυκα.

103. τὰ πλείστα, adverbial accusative, cp. III. 15, l. 112.

διατρίβει *sc.* χρόνον, 'passes the time.' χρόνον is very frequently omitted in this phrase, cp. 14, l. 106, VII. 2, l. 11.

104. ἐξείργη, 'debars,' 'prevents.'

§ 14, 105. ἀνάγκη *sc.* βασιλέα.

106. καί is inserted for emphasis. ὡς κάλλιστα, *quam pulcherrime.*

108. δένδρεσι (from τὸ δένδρον, an Ionic form) is more commonly used than δένδροις.

§ 15, III. εἰσκαλεῖν, 'summons to the presence.'

112. τοὺς...γεγονότας, 'those who have been.'

οὐδὲν ὄφελος *sc. ἂν εἶη*.

113. πολλά, adverbial, 'frequently,' cp. 13, l. 103.

οἱ ἀρήξοντες, 'men to give protection,' cp. VIII. 21, l. 135 *n*.

114. κατασκευάζοντας ἄριστα, 'lay out, maintain in the best condition.'

115. λέγοντα agrees with βασιλέα, the implied subject of εἰσκαλεῖν, cp. XIII. 9, l. 45.

116. οἱ ἐργαζόμενοι, 'labourers,' *v.* 10, l. 84 *n*.

§ 16, 117. Κύρος; Cyrus the Great, who in the sixth century B.C., as leader of the Medes and Persians, conquered Croesus king of Lydia, captured Babylon, and extended his dominion as far as what is now called Afghanistan.

117. εὐδοκιμώτατος δῆ, 'most illustrious of all.' δῆ intensifies a superlative, *e.g.* μέγιστος δῆ, 'quite the greatest,' cp. XXI. 11, l. 72.

118. ἐπὶ τὰ δῶρα, cp. 9, l. 78, II. 15, l. 105.

119. ἀμφοτέρων, *i.e.* τῶν τε πολέμῳ ἀγαθοὺς γεγονότων καὶ τῶν κατασκευάζόντων τὰς χώρας ἄριστα κτλ.

120. κατασκευάζειν is epeexegetical infinitive after ἄριστος, cp. 3, l. 20 *n*. This is an extension of the infinitive after such adjectives as δυνατός.

121. τοῖς κατεσκευασμένοις, 'what had been laid out and put into management.'

§ 17, 123. For μέν with no corresponding δέ cp. III. 8, l. 61 *n*.

125. ἐπί, causal, cp. 21, l. 151, II. 4, l. 26 *n*.

§ 18, 127. καί...γε, cp. I. 3, l. 12. ναὶ μὰ Δί', cp. II. 2, l. 15 *n*.

Κύρος here refers to the younger Cyrus, son of Darius II and friend of Lysander, who in 401 B.C. revolted against his elder brother Artaxerxes II, the successor of Darius. The *Anabasis* is the history of the adventures of the Greek mercenaries, including Xenophon, who took part in this revolt. Cyrus was killed at the battle of Cunaxa, and the Greek troops, who were victorious in the battle, refusing to surrender to the Persians, made their way to the Black Sea. *v.* Introd. § 1.

128. ἄριστος ἂν δοκεῖ κτλ., cp. II. 1, l. 6 *n*.

129. καί, 'and in particular,' cp. 20, l. 143 *n*.

130. τῷ ἀδελφῷ, 'against his brother' Artaxerxes, *v.* l. 127 *n*.

131. **παρὰ Κύρου**, 'from the side of Cyrus.'

§ 19, 134. **ᾧ ἄν** = *ἐὰν αὐτῷ*.

135. **ἐν τοῖς δεινοῖς παραμένειν**, 'to stand by him when in danger.'

138. **Ἀριαίου**; Ariaeus was the friend of Cyrus the younger who commanded the barbarians on his side at the battle of Cunaxa (*v.* 18, l. 127 *n.*). He marched in company with the Greeks in the earlier part of their retreat, but was later treacherous to them.

139. **ἔτυχεν... τεταγμένος**, *cp.* I, 4, l. 20 *n.*

εὐώνυμῳ. The original meaning of *εὐώνυμος* is 'of good name,' 'honoured,' whence it came to mean 'well-omened.' As bad omens, to a Greek augur looking northwards, came from the left, *ἀριστερός*, 'on the left,' came to mean 'ominous' (*cp.* *sinister*) and *εὐώνυμος* is used by euphemism for 'left.'

§ 20, 140. **τοίνυν** resumes after the digression (from l. 127). Some scholars have regarded this digression as an interpolation.

Λυσάνδρῳ. Lysander was the Spartan commander who brought the Peloponnesian War (431—404 B.C.) to its close by the victory of Aegospotami (in the Dardanelles). He gained great influence over Cyrus by the fact that he was proof against bribes; in fact, when Cyrus was called to his father's bedside, he entrusted the temporary charge of his province to Lysander, there being no Persian noble whom he thought he could trust so far. The co-operation of Persia, due to this influence, was of great advantage to Sparta in the later stages of the war. After the death of Cyrus war broke out between Persia and Sparta, who was also opposed by Athens and Thebes; Lysander was killed at the siege of Haliartus in Boeotia (394 B.C.).

141. **ἄλλα τε φιλοφρονεῖσθαι**, 'shewed him other marks of favour.'

143. **Μεγάροις**, 'Megara,' a small state in the Northern part of the isthmus joining the Peloponnese to Attica, which was allied with Sparta in the Peloponnesian War.

καί, 'and in particular,' *cp.* 18, l. 129 and the phrase *ἄλλως τε καί*, III, 9, l. 70.

144. **Σάρδεσι**, 'Sardis,' the capital of Croesus, captured by Cyrus the Great in 546 B.C. (*v.* 16, l. 117 *n.*), and made the capital of a satrapy. It was thus the official residence of the younger Cyrus as satrap of Ionia and Lydia.

παράδεισον, *v.* 13, l. 101 *n.*

αὐτόν agrees with Κῦρον understood, ἔφη having changed the construction to the accusative and infinitive.

§ 21, 146. δι' ἴσου, 'at equal intervals.'

149. περιπατοῦσι (participle), 'as they walked about.'

151. ἐπὶ τῷ κάλλει, 'for their beauty,' cp. 17, l. 125, II. 4, l. 26 n.

αγαμαι τοῦ καταμετρήσαντος, 'I admire the man who measured out...,' cp. VII. 38, l. 205 n.

§ 22, 153. ἠσθῆναι, the principal verb of the sentence, in *Oratio Obliqua* governed by ἔφη (l. 144). The whole of § 21 is the subordinate clause after ἐπεὶ, and δέ here is superfluous.

155. ἔστι δ' αὐτῶν...ἅ, 'some of them,' cp. II. 8, l. 54.

156. φάναί in the *Oratio Obliqua* represents ἔφη in *Oratio Recta* which is frequently inserted in a speech even when εἶπεν or ἔφη has introduced the speech.

§ 23, 157. ἀποβλέψας, v. II. 8, l. 58 n.

158. ὦν for ἄ, attracted into the case of its antecedent, cp. 8, l. 69.

159. στρεπτῶν, 'collars' of precious metal. ψελίων, 'anklets,' a favourite ornament among the Persians. These Oriental trappings would be in sharp contrast to Lysander's upbringing at Sparta.

160. κόσμου, 'fine raiment.' οὖ, cp. ὦν in l. 158.

φάναί, cp. 22, l. 156 n.

161. ἦ γὰρ σύ, 'did you really...?' Cp. I. 2, l. 7 n.

§ 24, 162. ἀποκρίνασθαι, still after ἔφη (l. 144).

163. τὸν Μίθρην, 'by Mithras,' a Persian god of light, legends of whom bear a close relation to many Bible stories.

164. μηπώποτε δειπνήσαι, 'that I never yet sat down to dinner.'

μή is regularly used instead of οὐ in *Oratio Obliqua* (even with an independent clause in *Oratio Recta* in Homer and Aristophanes) after verbs of *swearing*, cp. II. 9, l. 68 n.

πρίν, v. II. 9, l. 67 n.

166. ἐν γέ τι φιλοτιμούμενος, 'pursuing some object of ambition.'

§ 25, 167. μέντοι, cp. 2, l. 12.

169. ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς, 'for you are an example of a good man who is fortunate.' ἀγαθὸς ὢν is the real predicate, cp. II. 1, l. 6 n., Thuc. I. 20, 2 Ἀθηναίων τὸ πλῆθος Ἰππαρχον οἶονται τύραννον ὄντα ἀποθανεῖν.

This story of Cyrus and Lysander is quoted by Cicero, *de Senectute*,

17, 59. It is also referred to by Sir Thomas Browne in *The Garden of Cyrus*. Ruskin's remark on it is quoted in Introduction, p. xviii.

Chapter V

§ 1, 2. μακάριοι, 'rich.' The word is used by Plato to connote the 'upper classes'; its original meaning is 'blessed.'

5. δύνασθαι ὅσα κτλ. Notice that δύνασθαι does not directly govern an accusative; some infinitive such as ποιεῖν must be understood, cp. VII. 16, l. 95, etc.

6. προσήκει. The occupation of farming was at all times highly esteemed among the Greeks; at Sparta, for example, it was the only occupation which the citizen was allowed to pursue, *v.* notes on IV. 2, ll. 11, 15, IV. 3, l. 22.

§ 2, 7. ἐργαζομένοις, 'for those who till it,' cp. IV. 10, l. 84, 15, l. 116.

8. τοίνυν, 'as well,' cp. X. 1, l. 5. προσεπιφέρει, 'yields in addition.'

§ 3, 9. ὅσοις κοσμοῦσι βωμούς (*sc.* the antecedent πάντα), *i.e.* fruit and flowers.

10. καὶ ταῦτα may be merely picking up the antecedent of οἷς κτλ., or it may be the idiom referred to in VIII. 23, l. 143 *n.*

11. ὄψα, anything eaten to give relish to the standard meal of bread and wine, *v.* VIII. 9, l. 56 *n.*

12. φύει refers to vegetables, τρέφει to meat, cp. VI. 10, l. 46.

13. συνήπται (perfect passive of συνάπτω), 'is closely linked with.' ὥστε ἔχειν κτλ., 'so that men can both make offerings to propitiate the gods and themselves find it practically useful.' A sheep or an ox was the regular sacrificial victim, cp. II. 5, l. 35 *n.*

§ 4, 15. ἀφθονώτατα is predicative.

16. ψύχη from τὸ ψῦχος.

19. τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας, 'those who do their farming by supervision (of others' labour).' It was most unusual for the wealthy Athenian to entrust to a bailiff or factor the actual supervision of his farm-hands; in general (as the whole sense of this passage shews) he was as hard-working as the actual manual labourers in his employ.

20. σφοδρῶς with πορεύεσθαι, 'to move about actively.'

21. καὶ...καὶ, 'both...and.'

22. ἐν ὥρᾳ, 'at a fixed and proper time.'
 πράξεις, 'operations.'
- § 5, 23. σὺν Ἰππῳ, cp. 7, l. 35, 13, l. 63, 1. 23, l. 163 n.
24. ἱκανωτάτῃ *sc.* ἐστί, 'provides most adequately for...'
26. ἐπιφιλοπονεῖσθαι (*ἀπ. λεγ.*). Notice the force of the compound, 'to attend with *additional* industry to...,' cp. x. 10, l. 71.
27. εὐπέτεيان, 'facilities for...'
 συμπαρατρέφουσα (*ἀπ. λεγ.*) 'simultaneously providing nourishment for...'
- § 6, 28. αἱ κύνες. Hounds in Greek are usually feminine.
 ὠφελούμεναι ἀπὸ τῆς γεωργίας, cp. 1. 15, l. 101.
30. τὸν κηδόμενον, lit. 'the one who is concerned or responsible' (*sc.* for him); trs. 'his master.'
31. τὴν ἐπιμέλειαν, *v.* 4, l. 19 n.
 ἔξουσίαν παρέχων, 'providing him with the means.'
33. καρπῶν καὶ προβάτων, objective genitives after λύμης.
 τῇ ἐρημίᾳ, 'for solitary places.'
- § 7, 34. παρορμᾶ, 'stimulates.' τι, 'to some extent' (adverbial accusative), cp. IV. 11, l. 89.
35. σὺν ὅπλοις, cp. 5, l. 23. καὶ is emphatic.
36. ἐν τῷ μέσῳ, Lat. *in medio*, means 'quite exposed,' 'open to all' to fight for. τῷ κρατοῦντι λαμβάνειν; the infinitive is epexegetical of ἐν τῷ μέσῳ, cp. III. 2, l. 19.
- § 8, 37. βαλεῖν, 'to throw' *sc.* the spear.
39. πλείω (accusative plural) ἀντιχαρίζεται, 'makes greater returns.'
40. δέχεται, 'welcomes.'
41. προτείνουσα *sc.* αὐτῷ.
- § 9, 43. θερμοῖς λουτροῖς. Baths were to be found in all the better-class Athenian houses, and most citizens bathed daily, whether at home or in the public bath-houses. Frequent bathing in hot water was regarded as effeminate.
- εὐμάρεια, 'comfortable provision for...'
44. ἐν χώρῳ τῷ, 'in some country retreat.'
 ὕδασι, 'streams.'
45. πνεύμασι, 'breezes.' κατ' ἀγρόν. For the omission of the article cp. XI. 14, l. 91.

§ 10. ἄλλη *sc.* τέχνη.

46. ἀπαρχάς, 'firstlings' for sacrifice or 'first-fruits' for offerings.

47. πληρεστέρας, 'more complete.' ἀποδεικνύει = *praestat*, 'exhibits,' 'produces,' cp. VII. 6, l. 39.

§ 11, 50. εἰ, we should say 'that.' The Attic Greek for 'I am surprised that...' is θαυμάζω εἰ... This use is frequent after verbs of emotion, cp. VII. 6, l. 38, IX. 16, l. 94.

51. ἐπιμέλειαν, 'occupation.'

§ 12. 54. θεραπεύοντας has the double meaning of the Latin *colentes*, both of cultivating the soil and doing service to the divinity.

56. τῶν ἔργων, 'their occupations.'

§ 13, 57. οἱ... ἀναστρέφόμενοι, 'those who are engaged in.'

58. σφοδρῶς κτλ., 'receiving a robust and manly training.'

59. καὶ τὰς ψυχὰς καὶ τὰ σώματα, accusatives of respect, cp. VI. 16, l. 83 etc.

60. τὰς τῶν ἀποκωλύόντων *sc.* χώρας, 'the lands of those who are keeping them from their own.'

61. λαμβάνειν ἀφ' ὧν θρέψονται, 'get means of sustenance for themselves,' cp. IV. 5, l. 41 *n.*

63. σὺν τοῖς ὅπλοις, cp. 5, l. 23 *n.*

64. ὄργανοις, 'tools.'

§ 14, 67. ἡ ἐργασία, 'cultivation,' cp. IV. 10, l. 84 *n.*

§ 15. τὸν μέλλοντα, 'the man who means to...,' cp. XVI. 2, l. 5.

71. τοὺς ἀγαθοὺς is the subject of ποιεῖν.

72. ἀτακτοῦντας, 'undisciplined.'

§ 16. παρακελεύεσθαι, 'encourage,' 'exhort.'

76. τῶν ἐλευθέρων is genitive of comparison after οὐδὲν ἦττον.

77. ἐθέλωσι is stronger than βούλωνται would be. Translate 'they may be glad to.'

§ 17, 78. μητέρα καὶ τροφὸν εἶναι is evidently the end of a hexameter line, but the source of the quotation is unknown.

79. εὖ φερομένης τῆς γεωργίας, 'while agriculture is prospering.'

80. ἔρρωνται is perfect passive of ῥώννυμι, commonly used with present sense, cp. X. 5, l. 37, XI. 10, l. 64. καί, 'also.'

81. χερσεύειν, 'to lie barren,' cp. XVI. 5, l. 20.

ἀποσβέννυνται (lit. 'are quenched'), 'die out.'

82. σχεδόν τι (cp. IV. 11, l. 89 *n.*), 'practically.'

§ 18, 86. ὅτι δὲ κτλ. There is no principal verb to govern this clause. Some editors have suspected that some words are missing after προνοῆσαι (l. 87). There is more probably an anacoluthon, the vivid series of instances in ll. 88, 89 causing the speaker to forget how the sentence began.

87. προνοῆσαι. The infinitive is constantly used to limit the meaning of an adjective to a particular action, the omitted subject of the infinitive being distinct from that of the adjective, cp. III. 2, l. 19 n. etc.

89. ἐξαισίοι (lit. 'beyond what is ordained'), 'extraordinary,' 'abnormal.'

ἐρυσίβαι, 'epidemics of blight' on corn etc. The word refers particularly to a parasitic disease of crops known to farmers as 'red rust.'

90. ἐγνωσμένα, 'devised.'

91. κάλλιστα and κάκιστα are adverbs.

92. ἀπόλεσεν is 'gnomic' aorist, cp. I. 23, l. 166 n., XX. 18, l. 93.

§ 19, 94. εἶδέναι, 'realised.'

95. κύριοι, 'in control.'

98. ἐξαιρεσκομένους, cp. 3, l. 14. θυσίαις, cp. II. 5, l. 34 n.

99. οἰωνοῖς, 'omens' drawn from the flight or cry of birds.

§ 20, 101. οἱ σόφρονες, 'sensible men,' cp. VII. 14, l. 87 n.

102. ὑγρῶν καρπῶν would include grapes, olives, and figs, ξηρῶν cereals (barley was most cultivated) and vegetables such as beans.

103. γε emphasises πάντων. καὶ δὴ is frequently used, as here to end a series with some inclusive term.

104. θεραπεύουσιν, cp. 12, l. 54.

Chapter VI

§ 1, 3. ἀρχεσθαι, 'embark upon.' ἔργου, 'activity.' ὡς, 'because, as you say, ...'

5. ταῦτα ποιεῖν, cp. I. 16, l. 116 n.

7. τὰ τούτων ἐχόμενα, 'what follows closely on this subject.'

8. μᾶλλον τι ἤδη διοράν, 'that I already see somewhat more clearly.'

9. ὅ τι χρῆ ποιοῦντα βιοτεύειν, 'what a man (or 'I') must do to gain a livelihood.' For the use of the participle as the true predicate cp. II. 1, l. 6 n.

§ 2, 10. ἄρα, cp. I. 4, l. 19 n. τί οὖν... ἄρα εἰ... ἐπανέλθοιμεν, 'suppose, then, we were to recapitulate?' Cp. III. 1, l. 5 n.

12. ἢν πως, if ἵνα δυνώμεθα were omitted, would mean, idiomatically, 'in the hope that by some means,' cp. 15, l. 80 εἴ που ἴδοιμι. It has been suggested therefore that ἵνα δυνώμεθα is not part of the original text, but a marginal explanation ('gloss') which has crept in through a copyist's error.

§ 3, 14. γοῦν emphasises ἡδύ.

ὡσπερ καί...οὔτω καί, cp. I. 2, l. 7 n. 'Even as it is pleasant for those who are associated in money matters to get through their business without dispute, so it is pleasant for us who are associated in discussion to be in agreement as we complete the examination of our subject.' συνομολογούντας is predicative, cp. I, l. 9, etc.

§ 4, 17. οὐκοῦν, cp. I. 6, l. 32 n.

18. ἔδοξεν ἡμῖν. The conclusions of Chapter I. §§ 1-15 are here recapitulated.

19. ἐφαίνετο sc. οὔσα ἐπιστήμη, cp. IV. 7, l. 53 n. For the omission of the participle cp. VII. 39, l. 216.

21. ὅπερ, cp. I. 5, l. 26 n.

22. εἴη is the *Oratio Obliqua* of ἐστὶ or of ἂν ᾗ (indefinite).

§ 5, 25. οὔτε...τε (l. 26) frequently occurs (Latin *neque...et*).

οἶόν τε sc. εἶναι. ἔδόκει refers to Chapter IV. § 1.

συναπεδοκιμάζομέν τε ταῖς πόλεσι, 'we agreed with states in rejecting as unworthy.' The reference is to Chapter IV. §§ 2, 3. For δοκιμάζειν v. 8, l. 37 n.

26. βαναυσικός, cp. IV. 2, l. 10 n.

§ 6, 29. γενέσθαι ἂν represents γένοιτο ἂν in *Oratio Recta*.

ἔφαμεν. But the statements of §§ 6 and 7 have *not* occurred earlier in the dialogue. Either, then, (i) there is a gap to be supplied in Chapter IV, or (ii) these two sections are spurious or misplaced, or (iii) the argument ceases at this point to be a recapitulation and we should read φαμέν here and οἶμεθ' in l. 34.

31. ἑκατέρους, 'each of the two classes.' χωρὶς, 'separately.'

32. ἀφεμένους τῆς γῆς, 'abandoning the open country,' an example of the genitive of separation, cp. IV. 7, l. 61 n.

§ 7, 33. For the double ἂν cp. II. 13, l. 97 n.

34. ἀμφὶ γῆν ἔχοντας. This use of an adverbial phrase with ἔχειν is an extension of the use of an adverb with ἔχειν as in I. 21, l. 148, II. 12, l. 90, etc., cp. X. 10, l. 74. ἂν ψηφίζεσθαι represents ἂν

ψηφίζοντο in *Oratio Recta*. The protasis, implied in οὕτως, is that of the preceding sentence, cp. XVI. 14, l. 67.

35. μὴ μάχεσθαι depends on ἂν ψηφίζεσθαι.

ὅπερ πεπαιδευται, 'what they have been brought up to do, namely...'. The antecedent of this relative clause is the whole phrase καθῆσθαι...κινδυνεύοντας, cp. VII. 6, l. 42. For the accusative governed by the passive verb cp. II. 4, l. 28 n.

36. μήτε may be translated 'without.'

§ 8, 37. ἐδοκιμάσαμεν; this verb means either 'scrutinise' or 'test' as in IV. 8, l. 64, or 'approve as the result of a scrutiny or test,' as here. It is the second meaning which gives rise to the meaning of ἀποδοκιμάζειν (v. 5, l. 25), 'to reject after scrutiny.' v. IX. 15, l. 89 n. on δοκιμασία.

ἀνδρὶ καλῷ τε κάγαθῷ, 'for the true gentleman.' καλός in this phrase refers primarily to *moral* beauty or nobility, but in Athens a less sharp distinction was drawn between moral and aesthetic values than is now customary, cp. 15, l. 78 n.

38. γεωργίαν is placed at the end for emphasis. For omission of the article cp. IV. 4, l. 29.

§ 9, 40. μαθεῖν τε ῥάστη ἐδόκει. Nothing has in fact been said, in the earlier part of the dialogue, about agriculture being easy to learn, cp. 6, l. 29 n. Some editors therefore omit μαθεῖν τε ῥάστη καί. The rest of the section and the next refer back to Chapter V. §§ 1-13.

41. ἐργάζεσθαι, 'to practise' (cp. I. 17, l. 125). For this infinitive and μαθεῖν in l. 40 cp. V. 18, l. 87 n.

43. ἀσχολίαν παρέχειν συνεπιμελεῖσθαι, cp. IV. 3, l. 18 n.

§ 10, 44. τι, 'to some extent,' cp. IV. 5, l. 34, etc.

46. φύουσα τε καὶ τρέφουσα, v. V. 3, l. 12 n.

τοὺς ἐργαζομένους is the object of συμπαροξύνειν.

47. διὰ ταῦτα may refer to what precedes or to what follows.

εὐδοξοτάτη εἶναι πρὸς τῶν πόλεων, 'to be most highly esteemed in the eyes of city-states,' cp. 17, l. 86, IV. 2, l. 12 n.

49. τῷ κοινῷ, 'to the community,' after εὐνουστάτους.

§ 11, 50. καὶ ὁ Κριτόβουλος, sc. ἔφη.

51. κάλλιστον sc. ἐστί.

52. τὸν βίον ποιέσθαι, 'to make one's living.'

53. ἔφησθα κτλ. refers to Chapter III. § 5.

56. ὡς=ὥστε, cp. XI. 6, l. 33, 13, l. 85.

57. ταῦτα...ἐκότερα, 'the cause in each of these two cases.'

ἄν...δοκῶ...ἀκούειν, cp. II. 1, l. 6 n.

§ 12, 60. τί οὖν...ἦν, cp. 2, l. 10, III. 1, l. 5 n.

61. συνηγερόμην, 'held converse with.'

62. εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν, 'to be in reality one of those men.'

63. ὃ καλεῖται, 'by which he is called.' 'To call someone a certain name' is καλεῖν τινα ὀνομά τι: in the passive the person becomes the subject, the more remote accusative is unchanged, cp. 14, l. 76, II. 4, l. 28 n.

65. For the reduplication of ἄν cp. II. 13, l. 97 n.

66. ὡς, 'since.'

§ 13, 69. αὐτοῦ, i.e. τούτου τοῦ ὀνόματος.

71. καὶ τὰλλα τὰ τοιαῦτα, 'and so on.' Holden quotes Xen. Cyn. I. 6, 17 πλείστα τὰ ἐσθλιότα ἐν στρατιᾷ and other instances of the neuter plural referring to numbers of persons. All these accusatives are governed by περιελθεῖν.

73. τε, according to the strict rule, is misplaced, cp. III. 4, l. 31 n. But the meaning would be less clear here if τε were placed at any other point in the sentence.

δεδοκιμασμένα, cp. 8, l. 37 n.

74. αὐτοῖς, dative of the agent with δεδοκιμασμένα, cp. III. 3, l. 21 n.

§ 14. τοὺς ἔχοντας. The subject of a noun-clause is frequently taken out of the subordinate clause and made the object of the principal verb. This is known as the 'anticipatory' accusative, cp. IX. 4, l. 22, XIII. 3, l. 12. There is a similar use where the principal verb governs some other case, cp. VII. 34, l. 184.

75. τὸ καλὸς τε κάγαθός, a further description of τὸ ὄνομα τοῦτο, the word καλὸς τε κάγαθός being considered in itself as an object. Inverted commas make this clear in translation, cp. VII. 3, l. 16.

76. τί ποτ' ἐργαζόμενοι τούτ' ἀξιοῖντο καλεῖσθαι, 'what ever they did to make them thought worthy to be called by this name,' cp. II. 1, l. 6 n. For τούτο καλεῖσθαι cp. 12, l. 63 n.

§ 15, 78. τὸ καλὸς means 'the word καλός,' cp. l. 75 above. We might have had τῷ κάγαθός in l. 79. For the meaning of καλός in the phrase καλός κάγαθός v. 8, l. 37 n. It is doubtless true that physical

imperfections were more prejudicial to a man in Athens than they are under modern conditions, and Socrates is not making an absurd mistake in beginning his investigation with persons of physical beauty.

79. καλόν, 'beautiful' physically. προσήειν is 1st person singular of the imperfect of πρόσσειμι (είμι, ἴδο), used as the imperfect of προσέρχομαι.

80. εἴ ποῦ ἴδοιμι, 'if haply I might see,' cp. 2, l. 12 n.

81. προσηρημένον, 'attached to,' from προσαρτάω.

§ 16. οὐκ ἄρα εἶχεν οὕτως, 'it turned out not to be so after all,' v. note on ἄρα ἦσαν, I. 20, l. 143.

83. τὰς μορφάς (closely with καλῶν) and τὰς ψυχάς (with μοχθηρούς) are accusatives of respect, cp. v. 13, l. 59, etc.

84. ἔδοξεν οὖν μοι ἀφέμενον, cp. I. 4, l. 20 n.

85. αὐτῶν τινα...τῶν καλουμένων, 'one of the actual persons who are called.'

§ 17, 86. τὸν Ἴσχομάχον. Nothing is known of Ischomachus as a historical character outside this book.

πρὸς πάντων (Lat. *coram omnibus*), 'in the mouths of all,' cp. 10, l. 47.

Chapter VII

§ 1, l. 1. τῆ τοῦ Διὸς τοῦ ἐλευθερίου στοᾶ, 'the colonnade of the temple of Zeus Eleutherios.' "These structures played a conspicuous part in Greek life. What the Greeks called a *stoa* is not a porch, but a covered colonnade, a glorified verandah. Those who know the famous *loggia* at Florence will have some, though not a strictly accurate, conception of its character. In its simplest form it consisted of a roof supported in front by a row of columns, and at the back by a wall. You could thus obtain a covered walk or lounge, open to the air and warmth, but protected from rain and wind. Whichever way the sun shone or the wind blew, your Athenian could always find a portico facing so that he could walk or sit in comfort.... The porticoes served as lounges, walks, places of resort for conversation and philosophical discussion; they were sometimes used for law courts *al fresco*, or as halls of meeting." (Tucker, *Life in Ancient Athens*.) The temple of Zeus Eleutherios was near the ἀγορά and thus convenient for the discourses of Socrates; the dialogue with Theages, narrated by Plato, took place there. Cp. XI. 15, l. 94 n. on ξυστός.

5. **τά...πλείστα** is adverbial accusative, cp. III. 15, l. 112, etc.

6. **πάνυ** must be taken closely with **σχολάζοντα**, 'entirely at leisure.'

§ 2, 8. **έώρας** *sc.* **έμέ πάνυ σχολάζοντα έν τή άγορά.**

συνεθέμην, 'made an appointment.'

11. **διατρίβεις** *sc.* **χρόνον**, 'pass the time,' cp. IV. 13, l. 103 *n.*

12. **γάρ τοι**, 'for surely,' cp. 18, l. 101.

τί ποτε πράττων...κέκλησαι. For this use of the participle cp.

VI. 14, l. 76, II. 1, l. 6 *n.*

13. **ένδον διατρίβεις**, 'lead an indoor life,' cp. I. 11.

14. **τοιαύτη**, *i.e.* that of a man who leads an indoor life.

15. **καταφαίνεται** *sc.* **ούσα**, cp. VI. 4, l. 19.

§ 3, 16. **έπί τῷ τί ποιῶν...κέκλησαι**, 'at the question "What is it that you do to gain the name of...,"' cp. VI. 14, ll. 75 *n.*, 76 *n.*

19. **εί**, 'whether.'

20. **καλούσί με τούτο τὸ ὄνομα**, cp. VI. 12, l. 63 *n.*

γάρ δή, 'for, you know,' 'for certainly.' This phrase often introduces an answer, 'yes, certainly.' Cp. **καί γάρ δή**, l. 26.

21. **εις αντίδοσιν καλῶνται**, 'challenge to an exchange.' An Athenian citizen charged with a **λειτουργία** (*v.* II. 6, l. 41 *n.* on **χορηγίας**) had the right of challenging any other citizen, upon whom he thought the burden should more justly have fallen by reason of his greater wealth, either to take over the duty or to submit to an exchange of properties. This process was called **ἀντίδοσις**.

τριηραρχίας, *v.* II. 6, l. 43 *n.*

22. **χορηγίας**, *v.* II. 6, l. 41 *n.*

23. **πατρόθεν**, 'adding my father's name,' cp. Plato, *Legg.* 753 C **γράφειν τοῦνομα πατρόθεν καί φυλῆς καί δήμου**. The official name of the Athenian citizen (as contrasted with slaves and foreign residents) included his father's name. Ischomachus would be called, for example, **Ἰσχόμαχος Φιλοστράτου**.

25. **ὁ με ἐπήρου**, 'with regard to the question which you asked me.' An antecedent in the adverbial accusative has to be supplied, cp. xv. 6, l. 38.

26. **καί γάρ δή**, cp. I. 15, l. 108. **πάνυ** with **ικανή**. **καί αὐτή**, 'even by herself.'

§ 4. "Her youthful training was therefore directed towards her

domestic duties. She (the Athenian girl) learned spinning and weaving and working embroidery, so that she might do these things in her own household, and also teach and direct her female slaves in these arts. She also learned plain cooking and domestic management; for she would eventually be called upon to conduct a household of both male and female servants and to control the storeroom. But beyond this her (formal) education did not go." (Tucker, *Life in Ancient Athens*.)

§ 5, 33. *καὶ τί ἂν ἐπισταμένην αὐτὴν παρέλαβον*, 'what knowledge, pray, was it possible that she should have when I took her to wife?' The participle is the true predicate (cp. II. 1, l. 6 *n.*), but the potential force which properly belongs to it is transferred with *ἂν* to the main verb. For the 'potential' construction *v.* I. 2, l. 7 *n.*, and for the indicative cp. II, l. 66.

34 et sqq. *v.* III. 13, l. 98 *nn.*

36. *ὅπως...ὄψοιτο*. This is an object-clause after *ἐπιμελείας*. *In primary sequence a subjunctive would be used, where Attic Greek would normally have the future indicative, cp. 34, l. 183 *n.*

37. *ἔροιτο* is the MSS. reading; as a future optative would be more natural, *ἐρήσοιτο* and *ἐροίη* (from *ἐρέιν*) have been conjectured.

§ 6, 38. *ἀγαπητόν...εἰ*, 'a matter to be acquiesced in that...,' cp. *v.* II, l. 50 *n.*

μόνον with *ἐπισταμένην*.

39. *ἀποδείξαι*, 'to produce,' cp. *v.* 10, l. 47.

40. *ἔργα ταλάσια*, 'tasks of wool-spinning.'

41. *τὰ ἀμφὶ γαστέρα...πεπαιδευμένη*. The passive of *παιδεύει* *τινά τι* is *τίς τι* (accusative) *παιδεύεται*, cp. II. 4, l. 28 *n.*

42. *ὅπερ κτλ.*, cp. VI. 7, l. 35 *n.*

§ 7, 45. *ὧν*=*τούτων* *ᾶ*, cp. III. 13, l. 101 *n.*

47. *οὐ μὰ Δί'*, cp. II. 2, l. 15 *n.* For the constructions of *πρίν* *v.* II. 9, l. 67 *n.*

48. *ἔθυσσά*, cp. II. 5, l. 34 *n.* *ἐμέ*. The subject of the infinitive being the same as that of the verb on which it depends, we should expect the nominative (*αὐτός*) rather than the accusative. It is probable that the accusative is used to balance *ἐκέλευν*.

49. *μανθάνουσαν* *sc.* *τυγχάνειν*, cp. I. 4, l. 20 *n.*

§ 8, 51. *οὐκοῦν*, *v.* I. 6, l. 32 *n.* *σοι* is governed by *σύν* in the compound verbs.

53. καὶ μάλα γε *sc.* μοὶ συνέθυε κτλ., 'Yes, indeed she did.'

ὑποσχομένη...γενέσθαι. The most usual tense of the infinitive after verbs of promising is the future, but in Xenophon the aorist frequently occurs. ὑπισχνούμαι with the *present* infinitive means 'I profess.'

55. εὐδηλος ἦν κτλ., 'it was evident that she....' The personal construction is frequently used instead of the impersonal (as in Latin), cp. II, 1. 71, I. 19, 1. 135.

§ 9, 56. τί, the direct interrogative, is used instead of ὅ τι, which we might expect after διηγοῦ.

57. ταῦτ' ἂν ἤδιόν σου διηγουμένου ἀκούοιμι, 'I would rather listen to you describing this.' The protasis is suppressed, unless it is to be found in σοῦ διηγουμένου = εἰ διηγοῖο, cp. I. 2, 1. 7 n.

58. γυμνικὸν ἢ ἵππικὸν ἀγῶνα. "In the athletic competitions (at the 'Panathenaea') there were included running, jumping, wrestling, spear-throwing, discus-throwing, and a foot-race of men in full armour. ...Horse-racing and chariot-racing were great features of the meeting, and every inducement was held out to Athenians of means to breed horses and practise driving and horsemanship. But be it said in passing that classical Athens despised the professional athlete and pot-hunter, who, nevertheless, ultimately managed to ruin the competitions" (Tucker, *Life in Ancient Athens*). A visit to one of the public gymnasia was a part of the regular daily programme of the Athenian citizen, and keen interest in athletic performances was general.

§ 10, 61. τί δ'; cp. XII. 15, 1. 78. Translate 'Well, then.'

χειροθήης and ἐτετιθάσεντο are metaphors from the taming of an animal.

63. ᾧδέ πως, 'somewhat as follows,' cp. II. 1, l. 1.

64. ἄρα, cp. I. 1, l. 3 n.

§ 11, 66. ὅτι μὲν γάρ κτλ. is governed by καταφανὲς τοῦτ' ἐστί.

οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθέδομεν ἂν, 'there was no lack of someone else with whom we might have now been living in wedlock.' ἄλλου, the antecedent of μεθ' ὅτου, is put inside the relative clause—a very frequent usage, cp. III. 12, 1. 93 n. For the 'potential' past indicative with ἂν cp. 5, 1. 33 n.

69. οἱ σοὶ γονεῖς ὑπὲρ σοῦ; the woman of course took no part herself in the arrangement of the marriage; her presence was not

even necessary at the betrothal, which was a legal agreement between the man and the male members of the woman's family.

ἀν...λάβοιμεν is potential.

71. ὡς εἰλόκασιν, the personal for the impersonal construction, cp. 8, l. 55 n.

ἐκ τῶν δυνατῶν. The best sense would be 'from among those who were available,' but τῶν δυνατῶν is almost certainly neuter, the phrase meaning 'according to the best of their ability' as in Xen. *Anab.* IV. 2, 23, cp. 15, l. 91 n.

§ 12, 73. ὅτι βέλτιστα, 'as well as possible,' cp. 15, l. 91, 18, l. 104.

75. τοῦτο here refers to what follows. οὗτος often has a simple demonstrative force, irrespective of whether its relative clause precedes or follows.

συμμάχων καὶ γηροβοσκῶν. The Greeks regarded children as having incurred a debt to their parents for their upbringing, which they were under a strong obligation to repay by maintaining their parents in their old age, cp. 19, l. 107.

§ 13, 78. εἰς τὸ κοινὸν ἀποφαίνω, 'I pay into the common fund.' Demosthenes frequently uses ἀποφαίνω of payments of which accounts are kept, especially of public officers paying in money to the treasury.

79. κατέθηκας also means 'paid,' but the wife's payment was made on the single occasion when her dowry was handed over to the husband, while the husband is paying in from time to time the proceeds of his estates.

τοῦτο, as in l. 75, refers to what follows.

80. ἀριθμῶ, 'in amount,' dative of the respect of difference with πλείω, cp. XIII. 8, l. 39, XX. 18, l. 94.

συμβέβληται, 'has contributed.'

82. τὰ πλείονος ἄξια, cp. 17, l. 99, 41, l. 227.

§ 14, 85. σοι συμπράξαι, cp. 8, l. 51 n.

86. ἐν σοί ἐστιν, 'depend on you.'

87. σωφρονεῖν is 'to be discreet' or 'to shew self-control.' This advice recalls "Be good, sweet maid, and let who can be clever." Cp. § 4 n.

§ 15, 88. ναὶ μὰ Δί', cp. II. 2, l. 15 n.

καὶ γὰρ ἐμοὶ sc. ἐφῆσεν εἶναι σωφρονεῖν. καὶ goes closely with ἐμοί.

89. σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικός, 'it is the characteristic of discreet persons, whether it be a man or a woman.' For the partitive apposition cp. 28, l. 154.

90. βέλτιστα is an adverb with ἔξει.

91. ὅτι πλείστα. cp. 12, l. 73. ἐκ τοῦ καλοῦ τε καὶ δικαίου, 'by fair and just means,' cp. 11, l. 71, XIV. 3, l. 13.

§ 16, 93. ὅτι ἂν ἐγὼ ποιῶσα συναύξοιμι, cp. II. 1, l. 6 n.

94. συναύξοιμι, 'join in improving,' cp. III. 10, l. 80, IX. 12, l. 70.

95. ἄ...δύνασθαι sc. ποιεῖν, cp. V. 1, l. 5 n.

96. συνεπαινεί, 'agrees in approving.'

§ 17, 99. τὰ ἐλαχίστου ἄξια, cp. 13, l. 82.

εἰ μὴ πέρ γε, cp. I. 13, l. 89 n.

100. ἡ ἐν τῷ σμήνῃ ἡγεμῶν μέλιττα. The Greeks regarded the queen-bee and queen-wasp as masculine, and Xenophon himself uses ὁ ἡγεμῶν in *Cyr.* v. 1, 24 and *Hell.* III. 2, 28 (cp. Shakespeare, *L. Henry I*, "They have a king and emperor of sorts"). But here and elsewhere in this chapter the comparison between the queen-bee and the *τσομαι* in the house is being emphasised.

§ 18, 102. ἔφη φάναί, 'he told me he said.'

πολύ is an adverb modifying *διεσκεμμένως*, 'after much careful consideration.'

103. μάλιστα...ὅπως, 'chiefly with the view that.' ζεύγος, 'couple.'

104. ὅτι ὠφελιμώτατον, cp. 12, l. 73.

105. αὐτῷ, 'to itself,' i.e. 'the couple.'

§ 19. This and the following sections on the purposes and advantages of marriage are quoted by Cicero, *ap. Colum.* XII. *praef.*

106. τοῦ μὴ ἐκλιπεῖν ζῶν γένη, 'to the intent that the various kinds of living creatures may not die out.' The genitive of the article with the infinitive—τό+infinitive being equivalent to an abstract substantive—and, more rarely, the genitive of an abstract substantive are occasionally used to express purpose. Cp. Thuc. I. 4 τὸ ληστικὸν καθ' ἕξει τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ (compare in Latin the final use of the genitive of the gerundive, e.g. Tac. *Ann.* II. 59, 1 *Aegyptum proficiscitur cognoscendae antiquitatis*).

107. ἀλλήλων refers to οἱ ζευχθέντες implied in τὸ ζεύγος.

γυροβοσκούς, v. 12, l. 75 n. τὸ γ. κекτήσθαι ἑαυτοῖς is the subject of πορίζεται.

109. γούν. The first reason given above applies to all living creatures, the second to the human race only. For a similar use of γούν pointing out a particular instance of a general statement cp. XIII. 7, l. 35.

111. ἐν ὑπαίθρῳ, 'in the open air,' cp. IX. 3, l. 15 ἐν ὄχρῳ.

δηλον ὅτι, 'obviously,' cp. XIII. 5, l. 26. Originally for δηλόν ἐστιν ὅτι, the phrase is frequently used parenthetically with no effect on the construction. It is sometimes written δηλονότι.

§ 20, 112. 'Now men who are going to have produce to take into their buildings need someone to work at...'

113. εἰσφέρωσιν is deliberative subjunctive, *not* the indefinite construction, which would require ἄν.

114. νεατός (ἄπ. λεγ.), 'ploughing up of fallow land.'

115. ὑπαίθρια ἔργα, 'out-of-doors occupations.' ὑπαίθριος, not ὑπαίθρος (19, l. 111), is the Attic form.

§ 21, 118. ταῦτα, *i.e.* τὰ ἐπιτήδεια. καί, 'as well.'

ἃ τῶν στεγνῶν κτλ., 'operations which there are for which shelter is needed,' cp. IX. 3, l. 18.

121. σιτοποιίαι (ἄπ. λεγ.), 'bread-making.' For the plural cp. I. 20, l. 140 n.

καρποῦ, 'corn,' cp. IV. 8, l. 69.

ὡσαύτως δέ *sc.* στεγνῶν δεῖται.

§ 22, 125. φάναι *sc.* ἔφη, cp. 18, l. 102, 23, l. 132.

εὐθύς, 'in the beginning.'

παρεσκεύασεν...ἐπί, 'adapted...for...'

§ 23, 129. δύνασθαι is an infinitive of purpose, cp. IV. 6, l. 52 n.

130. ὥστε, 'and so,' not affecting the construction, cp. IV. 3, l. 20 n.

131. ἦττον...δυνατὸν πρὸς ταῦτα, 'less able to perform those tasks,' *i.e.* τὰ ἔξω.

132. φάναι ἔφη, cp. 18, l. 102.

133. μοι with δοκεῖ.

§ 24, 134. καὶ ἐνέφυσε καὶ προσέταξε (*sc.* ὁ θεός) κτλ., 'he both provided the natural ability and assigned the duty of nourishing new-born children.'

135. τοῦ στέργειν is partitive genitive after πλείον, 'a larger share of parental affection.'

136. *εἰδάσατο* from *δατέομαι*, 'to share out,' and hence 'to give a share of,' a poetical word.

§ 25, 137. *τὰ εἰσενεχθέντα*, cp. 20, l. 113 *εἰσφέρωσιν*.

138. *οὐ κάκιόν ἐστι*, 'it is not on the whole a bad thing,' or, in our own slang, 'it is not too bad a thing.' Even as the superlative degree of an adjective may mean 'very' as well as 'most,' so the comparative may merely indicate a degree of intensity, 'rather.'

139. *φοβεράν*, here in the passive sense, 'timid.' The word is more frequent in the active sense 'formidable,' in which it occurs in VIII. 8, l. 48.

§ 26, 145. *εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν*, 'he gave a common share to both of them.' *ὥστε*, cp. 23, l. 130, IV. 3, l. 20 n.

οὐκ ἂν ἔχους, 'you would not be able.' For the potential construction *v. I. 2, l. 7 n.*

146. *ἔθνος*, 'sex.'

147. *τούτων πλεονεκτεῖ*, 'has the larger share of these.'

§ 27. *καὶ τὸ ἐγκρατεῖς εἶναι*, 'self-control also,' cp. II. 1, l. 4, IX. 11, l. 62.

150. *πλείον φέρεσθαι τούτου τοῦ ἀγαθοῦ ἰ.ε. τοῦ ἐγκρατῆ εἶναι*, 'gain (for himself or herself) a larger share of this benefit.'

§ 28, 152. *ἀμφοτέρων* with *τὴν φύσιν*.

154. *ἑαυτῷ*, 'to itself,' *ἰ.ε.* the 'couple,' cp. 18, l. 105.

τὸ ἕτερον (the second time the words occur) is in partitive apposition to *τὸ ζευγος*, 'the one (member) having ability in respects in which the other is deficient,' cp. XVII. 8, l. 50. *δυνάμενον sc. ποιεῖν*, cp. 16, l. 95, V. 1, l. 5 n.

§ 29, 155. *ταῦτα* is the object of *εἰδῶτας*.

157. *ὅπως βέλτιστα = ὡς βέλτιστα*, cp. 16, l. 96. The MSS. reading is *ὅπως ὡς βέλτιστα*.

158. *ἐκάτερον ἡμῶν* is in partitive apposition to *ἡμᾶς*, cp. 28, l. 154 n.

§ 30. *συνεπαινεῖ*, cp. 16, l. 96. *ἔφη φάναι*, cp. 18, l. 102.

163. *ἄ...δύνασθαι sc. ποιεῖν*, cp. 28, l. 154.

164. *κάλλιον sc. ἐστί*.

165. *θυραυλεῖν*, 'to live in the open.' *αἴσχιον sc. ἐστί*, 'it is less honourable.'

§ 31, 166. *παρ' ἃ ὁ θεὸς ἔφυσε*, 'contrary to the natural disposition which God has given him.'

168. λήθει=λανθάνει. ἀμελῶν, 'for neglecting.'

169. πρᾶττων κτλ., 'for minding his wife's proper business.'

§ 32, 170. ἔφη. Observe the transition to direct narrative, instead of ἔφη φάναι as above.

ἡ τῶν μελιττῶν ἡγεμών, cp. 17, l. 100 n.

171. διαπονεῖσθαι, 'toil constantly at.' For the force of διὰ in compound words cp. I. 23, l. 162 n. on διαμάχεσθαι.

173. ποῖα δὴ ἔργα ἔχουσα κτλ., 'what tasks, pray, has the queen-bee that she is likened to (me in respect of) the tasks which it is my duty to undertake?' For the participle containing the true predicative meaning cp. II. 1, l. 6 n. etc. Notice the irregular comparison, the queen-bee being grammatically compared to the wife's tasks, instead of to the wife in respect of her tasks. This resembles the compendious comparison, which is not uncommon, e.g. *Iliad* XVII. 51 κομαὶ Χαριτεσσιν ὅμοιαι, 'hair like (that of) the Graces.' Cp. XIII. 11, l. 62 n.

174. οἷς for ᾗ, attracted into the case of its antecedent, cp. IV. 8, l. 69 etc.

§ 33, 177. μὲν here has no correlative, cp. I. 3, l. 14 n.

180. ἔστ' ἄν δέη, 'until it becomes necessary.' The aorist tense is usual when ἔστ' ἄν is to mean 'until,' cp. XIII. 7, l. 38 and note on I. 23, l. 170.

181. διανέμει τὸ δίκαιον ἐκάστη, 'she apportions to each its fair share.'

§ 34, 182. ἐπὶ τοῖς ἔνδον ἐξυφαινομένοις κηρίοις ἐφέστηκεν, 'she takes charge of the construction (the compound verb implies 'and completion') of the honeycombs in the hive.'

183. ὥς...ὑφαίνηται. Here Attic Greek would normally have ἔπως with the future indicative as in III. 9, l. 69 etc. But after verbs of *caring* the subjunctive with ὥς or ὅπως (not a final clause but an object-clause) is frequently found in Xenophon, cp. 5, l. 36, 36, l. 194.

184. τόκου, 'progeny.' The genitive is 'anticipatory,' cp. VI. 14, l. 74 n.

185. ἀξιοεργοί, 'capable of work.'

186. ἀποικίζει, 'sends to found a colony (ἀποικία).' ἐπιγόνων is not partitive genitive but objective genitive after ἡγεμόνι.

§ 35, 187. ἡ, cp. I. 2, l. 7 n.

189. τῶν οἰκετῶν is partitive genitive depending on οἷς, cp. 37, l. 200, VIII. 5, l. 34.

190. ἐργαστέον *sc. ἤ*. The verbal, when used impersonally in the nominative singular neuter, may have an object like its verb. The agent is generally expressed by the dative (*οἷς*), cp. XIII. 1, l. 4.

191. τούτων σοι ἐπιστατήτεον *sc. ἐστί*, 'you must superintend these.'

§ 36, 192. αὐτῶν, *i.e.* τῶν εἰσφερομένων.

193. περιττεύειν, 'to remain as a reserve.'

194. κειμένη, 'which is laid down.'

ὅπως...δαπανᾶται, cp. 34, l. 183 *n.*

196. οἷς δεῖ would be, in full, τούτοις οἷς δεῖ ἱμάτια γίγνεσθαι.

197. γίγνηται, 'be made.' σῖτος, 'grain.' καλῶς ἐδώδιμος, 'in good condition for eating.'

§ 37, 199. ἀχαριστότερον, either 'less pleasing (than those which I have mentioned)' or 'rather unpleasant' (cp. 25, l. 138 *n.*).

200. κάμνη, 'is ill.' τῶν οἰκετῶν with *ὅς*, cp. 35, l. 189.

201. τούτου...πάντως. The reading of the MSS. is τούτων...πάντων, but the transition from singular (*ὅς*) to plural (*τούτων πάντων*) and back to singular (*θεραπεύηται*) seems too harsh to be the correct reading. The text as printed (with Cobet's emendations) is not without difficulty, for *πάντως* has not elsewhere any meaning which exactly fits the sense here; after Homer *πάντως* means 'at all events' or 'above all' or 'yes certainly,' cp. III. 12, l. 91, XII. 11, l. 55. Possibly the correct reading is to omit *ὅτι* and *τούτων σοι ἐπιμελητέον πάντων* altogether; the clause *ὅπως θεραπεύηται* would then depend on *ἐπιμελημάτων*.

ἐπιμελητέον. This verb here governs a genitive as well as taking the construction mentioned in 34, l. 183 *n.*, cp. xx. 8, l. 41.

θεραπεύηται, 'may be nursed,' cp. Xen. *Cyr.* III. 2, 12 τούς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύειν ἐκέλευσεν.

202. ἐπιχαριτώτατον μὲν οὖν *sc. δόξει εἶναι*. μὲν οὖν in replies either implies strong affirmation (as in I. 7, l. 44) or, as here, to concede more than was asked, thus correcting the statement, 'nay rather,' cp. XVI. 14, l. 70. ✓

§ 38, 205. ἀγασθῆις (from ἄγαμαι), 'admiring,' with accusative as in XXI. 10, l. 62. ἄγαμαι governing the genitive occurs in IV. 21, l. 151.

207. ἀρά γε, cp. I. 1, l. 3 *n.*

208. τῆς...ἡγεμόνος, 'on the part of the queen-bee.'

οὕτω διατίθενται πρὸς αὐτήν, 'are so disposed towards her.'

209. ἐκλίπη *sc.* τὸ σμῆνος.

210. ἀπολειπτόν εἶναι, 'that they must leave her,' cp. 36, l. 190 *n.* Compare with this passage Vergil's description (*Georgics* IV. 210 sqq.) of the attachment of bees to their leader.

§ 39, 213. εἰ μὴ πρὸς σὲ τείνοι, 'if they did not refer to you.'

215. διανομή, cp. 33, l. 181, 36, l. 193.

γέλοία τις, 'a ridiculous sort of thing,' *i.e.* 'particularly ridiculous,' cp. Aesch. *P. V.* 696 φόβον πλέα τις εἶ, 'you are very full of fear,' cp. VIII. 3, l. 21, VIII. 13, l. 82.

216. φαίνοιτο *sc.* οὖσα, 'would prove to be,' cp. 41, l. 233, VI. 4, l. 19, IV. 7, l. 53 *n.*

217. εἰσφέρειτο. We should expect *εἰσφέρηται*, cp. 34, l. 183 *n.* This is one of the very few examples in Greek prose (all but one of which occur in Xenophon) of the optative in an object clause after an optative in protasis referring to the future.

§ 40, 219. σῶζοι. The future indicative would be the normal construction, but it is attracted into the optative by the other optative verbs in this sentence, and particularly by *εἰσφέρειτο* in the last, cp. XX. 13, l. 66.

220. τετρημένον (the present tense used is *τετραίνω*), 'with holes bored in it.' The proverb *εἰς τὸν τετρημένον πίθον ἀντλεῖν*, of labour in vain, refers to the daughters of Danaus (except Hyperinnestra) who having slain their husbands during the night after their marriage were punished for their crime in Hades by being compelled everlastingly to pour water into a vessel full of holes; cp. Theophrastus, *Char.*, XI. 15.

221. ὡς belongs before *οἱ εἰς τὸν κτλ.* in l. 220.

223. καὶ γάρ, 'for in truth.'

224. τοῦτο...ποιοῦσιν, cp. I. 16, l. 116 *n.*

§ 41, 225. ἄλλαι, *i.e.* in addition to that of tending the sick.

227. διπλασίον σοι ἄξια γένηται, 'she becomes worth twice as much to you as she was,' cp. 13, l. 82, XX. 24, l. 128 *πολλαπλασίον ἄξιους.*

229. διακονίας, 'service.'

230. παντὸς ἄξιαν, 'worth any amount,' cp. 13, l. 82 etc.

232. τῷ σῶ οἴκῳ with ὠφελίμους.

ἐξῆ σοι, 'you have the power to.'

233. φαίνεται *sc.* ὤν, cp. 39, l. 216.

§ 42. τὸ δὲ πάντων ἥδιστον is an instance of the so-called 'accusative in apposition to the sentence' which follows. A striking example is Eur. *Orestes* 1105 Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, where it is of course not Helen herself but the killing of Helen that is described as λύπην πικράν. A similar accusative occurs in Latin, e.g. Tac. *Ann.* I. 27, *1 manus intentantes, causam discordiae et initia armorum*, cp. XI. 3, l. 16.

236. προϊούσης τῆς ἡλικίας, 'with advancing years.'

237. πιστεύης, 'feel confident.'

ὄσφ... τοσοῦτῳ are datives of the measure of difference with comparatives, cp. XIV. 10, l. 41.

§ 43, 240. τὰ καλά τε κάγαθά are the attributes of a καλὸς κάγαθός (z. VI. 8, l. 37 *n.*), moral and material respectively, 'an honourable and comfortable position.'

241. τὰς ἀρετὰς εἰς τὸν βίον, 'good deeds towards the common life.'

Chapter VIII

§ 1, l. 1. ἦ, cp. I. 2, l. 7 *n.*

τι is adverbial accusative with *κεκινημένην*.

ἐκ τούτων, 'as the result of this,' *i.e.* of the conversation reported in the last chapter, cp. I. 1, l. 1 *n.*

2. τὴν ἐπιμέλειαν, 'her duties of superintending.'

4. ναὶ μὰ Δί', cp. II. 2, l. 15 *n.*

δηχθεῖσαν (from δάκνω), 'provoked,' 'vexed.'

6. αἰτήσαντος ἐμοῦ... μοι, cp. II. 15, l. 110 *n.*

οὐκ εἶχε, 'she was not able.'

§ 2, 9. μηδέν τι, adverbial accusative, cp. III. 8, l. 62.

10. αἰτῶν τυγχάνω. The combination of *τυγχάνω* with the participle of another verb can often only be rendered by an adverb, 'just now,' cp. I. 4, l. 20 *n.*

ἔστι... πενία αὕτη σαφής, 'this is manifest poverty.' *αὕτη* is for *τοῦτο*, but is attracted to the gender of its complement. This construction is quite regular in Greek, but the similar attraction in Latin occurs less regularly, e.g. Verg. *Aen.* VI. 128 *sed revocare gradum... hic labor, hoc opus est*.

11. τὸ... χρῆσθαι is in apposition to *πενία*. *δεόμενον* agrees with

the implied indefinite subject of *χρησθαι*. Similarly τὸ ζητοῦντα... λαβεῖν below.

13. τὴν ἀρχὴν μηδὲ ζητεῖν, 'not to look for it at all,' cp. II. 11, l. 83 *n.*

14. ἀλλὰ γάρ, 'but the truth is,' *v.* I. 16, l. 111 *n.*

15. ἀλλ' ἐγὼ οὐ τάξας σοι παρέδωκα κτλ., 'but I (am to blame) for not giving directions, when I handed over to you.' In τάξας rather than in παρέδωκα lies the predicative force, cp. II. 1, l. 6 *n.* etc.

16. κεῖσθαι is regularly used as the perfect passive of τιθέναι, cp. III. 3, l. 21.

§ 3, 19. καὶ γάρ, 'for instance.' χορός, a chorus in tragedy or comedy, whose duties included organised movement and singing.

20. τύχη *sc.* ποιῶν, cp. 2, l. 10 *n.*

This passage is quoted by Cic. *ar.* Colum. XII. 5.

21. παραχὴ τις, cp. VII. 39, l. 215 *n.* ἀτερπές *sc.* ἐστίν.

23. ἀξιοθέατοι, cp. III. 4, l. 32.

§ 4, 25. ἄτακτος μὲν is contrasted with τεταγμένη δέ in l. 36.

παραχωδέστατον (*sc.* ἐστί), the predicate, is in apposition with στρατιὰ ἄτακτος οὔσα, cp. X. 7, l. 51, XII. 15, l. 83.

26. εὐχειρωτότατον, 'very easy to overcome.'

27. ὀράν is exegetical or limiting infinitive after ἀηδέστατον, cp. 6, l. 37, *v.* 18, l. 86 *n.* etc.

ὄνος, ὀπλίτης etc. are in apposition to στρατιὰ, cp. VII. 15, l. 89, etc.

ὁμοῦ, (lit. 'together') 'all mixed,' cp. 9, l. 54.

28. σκευοφόρος was the servant of the ὀπλίτης, who carried his baggage and shield.

29. ἔχοντες οὕτως, 'being in this state,' cp. II. 12, l. 90, etc.

31. τὸν ἐστηκότα, 'him who is standing still.'

§ 5, 34. αὐτῶν, partitive genitive after οἷς, cp. VII. 35, l. 189.

οἷς ἀνάγκη φεύγειν refers to the σκευοφόροι. But in hand-to-hand fighting only the hoplite was of first-rate importance, and in battles such as those at Plataea and Delium, where large numbers of light-armed troops were present, there is little mention of the achievements of any but the heavy-armed troops. The ψιλοί, then, may also be referred to here.

§ 6, 36. κάλλιστον *sc.* ἐστί, cp. 4, l. 25.

37. ἰδεῖν, cp. 4, l. 27.

39. ἐν τάξει, 'in order of battle.'

40. κατὰ τάξεις, 'by squadrons.'

ἐλαύνοντας; ἐλαίνειν, 'to ride' or 'to drive,' originally required an object such as ἵππον or ἄρμα, but is commonly used intransitively in Xenophon and elsewhere, cp. IV. 8, l. 64.

41. διευκρινημένους, 'arranged in separate bodies,' cp. 9, l. 57.

§ 7, 44. πορευομένων is genitive absolute (cp. II. 15, l. 110 n.), the indefinite subject being omitted, cp. XX. 20, l. 105.

καὶν ἰ.ε. καὶ ἐάν.

45. εἰς ἕκαστος = unus quisque, cp. XXI. 5, l. 33.

47. αἶε goes with both κενούμενον and ἐπέρχονται, 'those behind are continually coming up into the space as it is vacated.'

§ 8. τριήρης, 'trireme,' a galley with 174 oarsmen in three tiers sitting obliquely one slightly above the other. At the time of the Peloponnesian war the biggest ships were triremes, but later four-banked and five-banked ships were common. A trireme would be about 120 feet long and 17 feet in the beam, with a draught of six or seven feet.

48. σεσαγμένη (from σάπτω), 'completely filled.'

φοβερόν, v. VII. 25, l. 139 n. For the neuter cp. 4, l. 25.

49. ταχὺ πλεί. From Xen. *Anab.* VI. 4, 2, *Hell.* II. 1, 30, we infer that the speed of a trireme was from 100 to 120 nautical miles per day, or (reckoning the day at 15 to 16 hours) six to eight knots. This was greater than the speed of a merchant ship.

50. οἱ ἐμπλέοντες, 'those on board.'

51. κάθηνται ἰ.ε. at the oars.

§ 9, 54. ὁμοῦ, 'promiscuously,' cp. 4, l. 27.

ἐμβάλαι, 'store away.' The apodosis is ἡ ἀταξία ἀν εἶη, which must be understood after οἶόνπερ.

55. ὄσπρια, 'pulse.'

ὅποτε δέοι, the construction is that of indefinite frequency in past time, cp. VI. 15, l. 79, IX. 12, l. 68, X. 10, l. 71.

56. μάξης, 'barley-porridge.' ἄρτου, 'wheaten bread.' The main diet of the Athenian in classical times was farinaceous. ὄψον (v. v. 3, l. 11 n.), originally meaning cooked meat, was later applied to fish and even to flavourings like salt. Here it means a dish of peas or beans.

διαλέγειν, 'to pick out the grains.'

The second δέοι is after εἰ in l. 54.

57. διευκρινημένοι, 'properly sorted,' cp. 6, l. 41.

§ 10, 58. σύ belongs inside the protasis εἰ...διδόναι, δοκιμασώμεθα being the principal verb. εἰ with the optative in the protasis, with the jussive subjunctive (or imperative) in the apodosis, is an unusual combination.

59. ἀκριβῶς with εἰδέναι.

60. τῶν ὄντων is partitive genitive after ὅτω, cp. 5, l. 34.

61. ἐν χάριτι διδόναι, 'to oblige me by giving.'

62. δοκιμασώμεθα, cp. VI. 8, l. 37 *ν*. The middle is not found elsewhere, except in a doubtful reading in Menander.

τὴν προσήκουσαν ἐκάστοις ἔχειν = ἦν προσήκει ἐκάστοις ἔχειν. For the use of the personal instead of the impersonal construction cp. VII. 8, l. 55 *ν*.

66. τά μὴ *sc.* σῶα ὄντα. The conditional meaning ('if any are not there') accounts for the use of μὴ rather than οὐ, cp. XI. 12, l. 78.

ἡ γὰρ χώρα αὐτὴ τὸ μὴ ὄν ποθήσει, 'for the place itself will miss anything which is not there,' *i.e.* will betray its absence.

67. ἡ ὄψις is 'the sense of sight.' Translate 'one's eyes.'

τὸ εἰδέναι ὅπου ἕκαστόν ἐστι, 'the knowledge where everything is.'

68. ἐγχειριεῖ, 'will put it into our hands.'

69. ἀπορεῖν χρῆσθαι, 'be in difficulties about their use.'

§ 11, 70. σκευῶν, 'implements,' 'gear.'

71. ἐπὶ θέαν, 'to see it,' cp. III. 7, l. 50.

Φοινικικόν. The Phoenicians were a great maritime-trading people, whose galleys were to be found all over the Mediterranean and even in the Atlantic. The navies of Tyre and Sidon were at the disposal of the Great King. πλοῖον refers to a merchantman, not to a ship of war.

72. ἀγγεῖω, 'receptacle,' cp. IX. 2, l. 12.

διακεχωρισμένα, 'put in separate places,' cp. IX. 7, l. 42.

§ 12, 74. ξυλίνων, *e.g.* oars, rudders, and masts.

πλεκτῶν, *i.e.* sails and ropes.

75. ἀνάγεται, 'puts to sea.'

κρεμαστῶν, 'rigging.'

78. τοῖς ἀνδράσι συμπεριάγει, 'carries about with it for the crew.'

79. συσσιτία, 'mess.'

80. παρὰ πάντα *sc.* ταῦτα, 'besides all these things.'

φορτίων, 'cargo.'

81. ναύκληρος, 'the owner,' 'shipmaster,' who commonly acted as skipper. Notice the force of the middle ἄγεται, 'takes *with him*.'

§ 13, 82. πολλῶ τινι is dative of the measure of difference qualifying μείζονι, cp. VII. 42, l. 237. For this emphatic use of τινι cp. VII. 39, l. 215 *n*.

83. ἐν δεκακλίνω στέγη συμμέτρῳ, 'in a room which would hold ten dining-couches comfortably.' The Athenian ate his dinner reclining on a couch, his left arm and shoulder being propped on cushions and his right free to help himself to food or wine.

84. ὡς is the relative corresponding to the demonstrative οὗτω.

85. μαστευτοῦ (ἀπ. λεγ.), 'someone to make a search' (μαστεύειν 16, l. 101).

ἀσυσκεύαστα (ἀπ. λεγ.), 'not properly arranged.'

86. δυσλύτως ἔχει. 'are in a state which makes it difficult to get them free,' cp. I. 21, l. 148, etc.

διατριβήν, 'waste of time.'

87. τῷ (= τινί) is governed by χρῆσθαι.

§ 14, 88. κυβερνήτου. The helmsman was in charge of the navigation, and next in command was the πρωρέυς ('boatswain') who had charge of the crew in the forecabin and whose duties included keeping the look-out. διάκονον, 'mate.'

90. καὶ ἀπὼν, 'even though not on the spot,' represents καὶ εἰ ἀπέλη, the protasis of ἂν εἴποι, cp. II. 3, l. 19, etc.

91. γράμματα, 'letters.'

92. Σωκράτους καὶ ὅποσα γράμματα (sc. ἐστί) κτλ., 'how many letters there are in the word "Socrates" and in what relative positions they are arranged,' cp. Xen. *Mem.* IV. iv, 7, where the same illustration is used.

§ 15, 94. τοῦτον αὐτόν, 'this man (*i.e.* the boatswain) in person.' ἐν τῇ σχολῇ, 'in his spare time,' *i.e.* while still in harbour.

95. ἄρα δεῖ, 'it is likely to be necessary.' ἄρα implies an inference, cp. I. 8, l. 46.

96. τί for ὅ τι, cp. XIX. 14, l. 92.

97. εἴ τι συμβαίνοι γίνεσθαι, 'in case anything (untoward) were to happen.'

99. εἴ τι ἀποστατεῖ, 'whether anything is missing.'

δυστραπέλως σύγκειται, 'is put away awkwardly among other things.'

§ 16, 100. οὐκ ἐγχωρεῖ, impersonal, 'there is no time.'

102. διδόναι, 'to hand out.' ὁ θεός, *i.e.* the one referred to in l. 100.

103. βλάκας, 'careless.' The idea is that of our slang word 'slackers.'

ἀπολέση *sc.* ὁ θεός.

104. πάνυ ἀγαπητόν *sc.* ἐστὶν ἡμῶν, 'we must be very well content.'

105. χάρις (*sc.* ἐστὶ ὁ ὀφείλεται) τοῖς θεοῖς, 'thanks to the gods,'
cp. Xen. *Anab.* III. 3, 14 τοῖς οὖν θεοῖς χάρις ὅτι κτλ.

§ 17, 108. ἡμῶν, 'on our part.' οἱ μὲν...ἡμεῖς δέ, 'while they... yet we...'

109. καὶ μικροῖς οὖσι, 'though they are small,' '—even small ones—.'

χώρας εὐρίσκουσι, either 'find places for things' or, more probably, 'find their own places,' in reference to § 8.

σαλεύοντες ἰσχυρῶς, 'though they are severely tossed.'

111. τὸ δέον λαμβάνειν, 'that which it is necessary to get.'

112. διηρημένων ἐκάστοις θηκῶν, 'though places for putting each thing away separately are provided.'

113. δαπέδῳ, '*terra firma*,' a poetical word.

εἰ is not needed, μὴ εὐρήσομεν being the verb of the protasis introduced by εἰ in l. 108. But the protasis has grown so long that a second εἰ is inserted to pick up the thread (cp. II. 15, l. 105 *n.*) and a second apodosis (πῶς οὐκ ἂν κτλ.) roughly equivalent in meaning to the first (πάνυ ἂν ἡμῶν εἴη βλακικόν) is added.

§ 18, 115. μὲν δὴ, cp. I. 14, l. 92 *n.*

116. ἀγαθόν *sc.* ἐστὶ. τετάχθαι σκευῶν κατασκευήν, 'that an orderly arrangement of chattels should have been made.'

117. χώραν ἐκάστοις αὐτῶν εὐρεῖν...θεῖναι, 'to find for each of them a place to put them in.' θεῖναι illustrates a stage in the development of the infinitive of purpose from the epexegetical infinitive, cp. IV. 6, l. 52 *n.*

ὡς ἐκάστοις συμφέρει, 'as suits each.'

§ 19, 118. ὡς καλόν, exclamatory.

119. κέηται is the only form of the subjunctive of κείμαι which is found.

κἄν ὅποια ἦ = καὶ ὅποια ἂν ἦ, 'of whatever kind they are.' "Though the sandal was common wear, there were also worn various sorts of slippers, shoes, half-shoes, and boots. The boots, which were supple and graceful, were worn in travelling, running, and hunting; while low shoes, black, white, or red, were often used in town." (Tucker, *Life in Ancient Athens*.)

120. ἱμάτια κεχωρισμένα. The ordinary dress, both of men and women, consisted of two garments, the χιτῶν (tunic or frock) and the ἱμάτιον (mantle). Though both garments were more or less stereotyped in shape, there was considerable diversity in material, adornment, and colour. ἱμάτια is frequently used as the general term 'clothes,' Lat. *vestes*, cp. XIII. 10, l. 56.

121. στρώματα, 'rugs' or 'mattresses,' whether for beds or for dining-couches (v. 13, l. 83 n.).

τὰ ἀμφὶ τραπέζας, 'the appointments of tables,' cp. IX. 7, l. 41. The Athenian did not manipulate his food with a knife and fork, but used his fingers and a piece of bread for the most part, though spoons were occasionally necessary for gravy, etc. The practice of dining on couches at separate small tables would involve a considerable supply of dishes. Table-napkins were unknown, bread being used for wiping the fingers.

122. ὅ; καταγελᾶω usually governs the genitive.

πάντων goes with μάλιστα.

123. σεμνός, 'solemn,' 'grave.' κομψός, 'witty.'

124. εὐρυθμον, 'graceful.' It is the description of domestic utensils by such a word that would be found amusing. ῥυθμός, a due proportion or symmetry of parts, in anything from music to a cooking-pot, was a dominant feature of the Greek ideal (and as to the Greeks ethic and aesthetic were interwoven, it becomes a moral virtue of character). "Their mere household crockery, their common pots and pans, are cast in shapes so exquisitely graceful, and painted in designs so admirably drawn and composed, that any one of them has a higher artistic value than the whole contents of the Royal Academy." (G. Lowes Dickinson, *The Greek View of Life*.)

εὐκρινῶς, 'arranged in an orderly manner.'

§ 20, 125. πού, 'I suppose,' 'you will admit,' cp. XVII. 2, l. 9.

τούτου, i.e. τοῦ εὐκρινῶς κείσθαι.

126. χορός γὰρ σκευῶν ἕκαστα φαίνεται, 'for each set appears as an ordered row of utensils.'

127. τὸ μέσον τούτων, 'the space between these sets.'

129. κύκλιος χορός, 'a cyclic chorus,' was one whose dancing was in a ring round an altar; the phrase generally referred to the dithyrambic choruses associated with the worship of Dionysus, as distinct from the dramatic choruses, which were arranged in a square.

130. καθαρόν, 'clear,' 'open.'

§ 21, 131. εἰ, 'as to whether.'

132. πείραν λαμβάνειν, 'to make trial of,' 'to test,' cp. XVII. 1, l. 6, XX. 13, l. 67.

133. τι, adverbial accusative, cp. IV. 5, l. 34.

134. οὐδὲ τούτο, 'not about this either,' accusative of respect with ἀθυμήσαι.

135. τὸν μαθησόμενον, 'someone who will learn.' An idea of purpose is implied, cp. IV. 15, l. 113.

§ 22, 137. δήπου, cp. XVII. 12, l. 83 n. μυριοπλάσια ἡμῶν ἅπαντα ἔχει, 'has in all ten thousand times as much as we have,' cp. II. 3, l. 23.

138. τῶν οἰκετῶν. Only the poorest Athenian women went to market themselves. Sometimes the husband made the purchases, but more often it was a slave. In Theophrastus the Stupid Man quarrels with his slave for not having bought cucumbers, and the Distrustful Man, having sent his slave to market, sends another to ascertain what price he gave; the Shameless Man, the Gross Man, and the Penurious Man, on the other hand, do their own marketing.

140. οὐδεὶς sc. τῶν οἰκετῶν.

εἰδὼς φανείται, 'will be found to know,' cp. IV. 7, l. 53 n.

ὅποι χρῆ ἑλθόντα λαβεῖν ἕκαστα. "The buyer knows exactly where to go to find bread or fish or green cheese or vegetables or oil. . . Each kind of commodity has its own stand or 'ring.'" (Tucker, *Life in Ancient Athens*.)

142. κείται sc. ἕκαστα.

§ 23, 143. καὶ ταῦτα ἐνλότε ἀντιζητοῦντα, 'and that sometimes when he is at the same time looking for you.' καὶ ταῦτα or καὶ τοῦτο (the accusative, standing for a part of the sentence previously expressed,

as here for *ἄνθρωπον ζητῶν*) in this use is frequent and idiomatic, cp. XI. 3, l. 15, XVII. 6, l. 37, XX. 28, l. 154, and II. 5, l. 37.

145. *πρίν*, v. II. 9, l. 67 n. *ἀπέλποι*, 'give it up.'

146. *τὸ μὴ εἶναι τεταγμένον*, 'the fact of its not having been arranged.'

Chapter IX

§ 1, l. 1. *καὶ τί δὴ;* 'well, and what was the result?'

2. *ὦν* = *τούτων ᾧ*, cp. III. 13, l. 101 n. *ἐσπούδαζες διδάσκων*, 'you were so earnest in teaching her.'

3. *τί δέ* (sc. *ἄλλο*), *εἰ μὴ γε* is a way of introducing a stronger statement than the plain affirmative answer to the question. In 2, l. 9 it has a less emphatic meaning.

4. *φανερὰ ἦν ἡδομένη*, personal for impersonal construction, cp. I. 19, l. 135, VII. 8, l. 55 n.

ἰσχυρῶς, 'mightily,' 'exceedingly.'

5. *εὐπορίαν*, 'solution.'

6. *ἦπερ*, 'as,' cp. III. 9, l. 64.

§ 2, 9. *τί δέ, εἰ μὴ γε*, cp. I, l. 3 n. *τὴν δύναμιν*, 'the capacities.'

10. *ποικίλμασι*. "Of decorative fixture there was little. Beyond the patterns in the cement floor there was scarcely anything except stucco ornaments and coloured traceries on the ceiling." (Tucker, *Life in Ancient Athens*.) It is to the stucco ornamentations on cornices that *ποικίλμασι* probably refers.

11. *οἰκήματα*, 'rooms.'

12. *πρὸς αὐτὸ τοῦτο ὅπως κτλ.*, 'with this special object, that they may be receptacles (cp. VIII. 11, l. 72) as convenient as possible for...'

14. *ὥστε αὐτὰ ἐκάλει κτλ.*, 'so that the very rooms invited what was appropriate to each one of them.'

§ 3, 15. *γὰρ* introduces the particular instances of the general statement previously made, v. IV. 5, l. 37 n.

θάλαμος, 'store-room.'

ἐν ὀχυρῷ ὦν, 'being secure' because it was in the interior of the house, cp. VII. 19, l. 111.

τὰ πλείστου ἀξία, cp. VII. 13, l. 82.

16. *στρώματα*, cp. VIII. 19, l. 121 n.

17. *σίτον*, 'grain' or 'flour,' cp. VII. 36, l. 197.

18. **φανά**, 'well-lighted,' a word much used by Plato.

δεόμενα...ἔστί, cp. VII. 21, l. 118 n.

§ 4, 19. **δαιτητήρια** (ἀπ. λεγ.), 'living-rooms.'

20. **κεκαλλωπισμένα**, in contrast with the store-rooms, which had no adornment, v. 2, l. 10 n.

τοῦ θέρου, 'in summer,' cp. X. 9, l. 62 n., XVI. 11, l. 50. Practically identical words are found in Xen. *Mem.* III. 8, 8 of the construction of a house.

22. **τὴν οἰκίαν**, anticipatory accusative, cp. VI. 14, l. 74 n.

23. **ἀναπέπταται** (from *ἀναπετάννυμι*), 'lies open.' In *Mem.* III. 8, 9 Xenophon makes Socrates say *ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκλαῖς τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας* (colonnade or piazza) *ὑπολάμπει, τοῦ δὲ θέρου ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν* (i.e. the parts on the north side of the court), *ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλότερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι.* "These instructions bring home to us the difference between a Greek and a modern house; while we think of the external aspects, and the windows that face outward on each side, a Greek regards a house from inside, and thinks of the various sides that face into the court in the middle" (Prof. E. A. Gardner in *C. G. S.*).

§ 5, 25. **γυναικωνίτιν**, 'women's quarters.' There are differences of opinion among scholars as to whether the women's quarters occupied the inner court, and, indeed, as to whether the Greek house normally consisted of two courts or not.

βαλανωτῆ, 'locked with a bolt-pin.' *βάλανος*, an iron peg, passed through a hole in the wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole in the door-post (*βαλανοδόκη*), so that the bar could not be removed until the peg was taken out. This was done with a hook (*βαλανάγρα*) shaped to catch the head of the peg.

28. **γνώμης**, 'consent.' **οἱ μὲν...οἱ δέ**, 'while the good ones, etc.,' cp. VII. 17, l. 108.

29. **εὐνούστεροι** sc. *γίγνονται*, 'become more loyal.'

ὡς ἐπὶ τὸ πολὺ, cp. III. 11, l. 85.

30. **εὐπορώτεροι**, 'readier,' 'more prone.'

§ 6, 32. ἤδη κατὰ φυλάς διεκρίνομεν, 'we at once set about sorting into classes.'

33. ἐπιπλα, cp. III. 2, l. 14 *n.*

ἤρχόμεθα... ἀθροίζοντες. ἄρχομαι with the infinitive implies the intention to do a thing not already begun; with the participle it refers to a continued action already begun, cp. XI. 8, l. 42.

34. ἀμφὶ θυσίας, cp. II. 5, l. 34 *n.* Good Attic would use *περὶ*, but Xenophon frequently uses Ionic idioms. The sacrificial implements would include the bowl for the purifying water, the flat basket in which barley was brought to be sprinkled on the victim's head, and perhaps the club which was used to stun the victim.

36. στρώματα, cp. VIII. 19, l. 121 *n.*

37. ὑποδήματα, cp. VIII. 19, l. 119 *n.*

§ 7, 39. ταλασιουργικῶν, cp. VII. 6, l. 40.

σιτοποικῶν, *i.e.* for grinding corn into flour, cp. 3, l. 17 *n.*

40. ὄψοποιικῶν, cp. VIII. 9, l. 56 *n.*

τῶν ἀμφὶ λουτρόν. These would include oil-flasks (cp. *n.* on XIX. 13, l. 81) and scrapers made of bronze, together with vessels for pouring water.

41. ἀμφὶ is short for τῶν ἀμφὶ. τὰ ἀμφὶ μάκτρας are 'kneading-troughs.' ἀμφὶ τραπέζας, cp. VIII. 19, l. 121 *n.*

42. διεχωρίσαμεν, cp. VIII. 11, l. 72.

ἀεί, 'regularly.'

43. θοινατικά (*ἄπ. λεγ.*), 'for feasts.'

§ 8. τὰ κατὰ μῆνα δαπανώμενα, 'the things which are consumed month by month.'

44. τὰ εἰς ἑνιαυτὸν ἀπολελογισμένα, 'what had been estimated to last for a year.'

45. κατέθεμεν, 'we put aside,' cp. 10, l. 59.

46. ὅπως πρὸς τὸ τέλος ἐκβήσεται, 'how they will turn out at the end (of the year).'

48. διηνέγαμεν from διαφέρειν, 'to carry different ways.'

§ 9, 49. καθ' ἡμέραν, 'day by day.'

51. εἴ τι (= ὅ τι, cp. I. 7, l. 41) ἄλλο τοιοῦτον *sc.* ἐστὶν ᾧ χρῶνται.

52. αὐτοῖς τοῖς χρωμένοις, 'to the actual users.'

§ 10, 54. διὰ χρόνου, 'at intervals.'

55. ταμία, 'housekeeper.'

56. ἀπαριθμήσαντες καὶ γραψάμενοι ἕκαστα, 'when we had taken and noted down an accurate inventory of each class.'

58. ὄτω δέοι *sc.* διδόναι.

59. ἀπολαμβάνουσαν, 'when getting them back.'

60. ὅθενπερ κτλ. The antecedent, *eis τὴν χώραν*, is omitted.

§ 11. τὴν δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι, 'when we appointed the housekeeper we investigated...,' *cp.* VI. 14, l. 76 *n.*

62. ἐγκρατεστάτη γαστρός, *cp.* II. 1, l. 5.

63. τὸ μνημονικόν, 'the gift of memory.'

64. τὸ προνοεῖν κτλ. καὶ σκοπεῖν are objects of ἔχειν like τὸ μνημονικόν.

66. ἀντιτιμῆσεται. For the future middle in passive sense *cp.* II. 8, l. 58.

§ 12, 67. εὐνοϊκῶς ἔχειν, *cp.* I. 21, l. 148, etc.

68. ὅτ' εὐφραينوίμεθα, *cp.* VIII. 9, l. 55 *n.* εὐφροσυνῶν; for the plural *cp.* I. 20, l. 140 *n.*

μεταδιδόντες, 'giving her a share of...'

70. συναύξειν, 'join in improving,' *cp.* III. 10, l. 80.

71. ἐπιγιγνώσκειν αὐτὴν ποιοῦντες, 'taking her into our confidence.'

§ 13, 72. δικαιοσύνην αὐτῇ ἐνεποιούμεν, 'we created in her a sense of right (and wrong).' The dative is governed by the ἐν in the verb.

74. ἐπιδεικνύοντες *sc.* τοὺς δικαίους.

πλουσιώτερον *sc.* τὸν βίον (the cognate accusative); or it may be the adverb.

75. ἐλευθεριώτερον, 'more like that of a free person.' βιοτεύοντας, *cp.* I. 23, l. 167.

76. καὶ αὐτὴν δέ κτλ., 'and so we installed her in this position,' *i.e.* 'made her our housekeeper'; or possibly 'we put her in the position of the just servants who earn honours and rewards' is meant.

§ 14, 77. ἐπί, 'besides.'

78. οὐδὲν ὄφελος *sc.* ἔσται.

79. αὐτῇ, 'personally.' ὅπως διαμένῃ, *cp.* VII. 34, l. 183 *n.*

82. γράψονται, 'place upon the statute-book.'

νομοφύλακας, 'guardians of the law,' public officers whose duty was to oppose unconstitutional actions, and in particular to see that

persons holding official positions kept strictly within the law. There were seven *νομοφύλακες* at Athens, chosen annually by lot.

προσαιροῦνται—notice the force of the compound—‘in addition they choose,’ cp. II. 1, l. 10.

§ 15, 85. *νομίσαι...καὶ αὐτὴν νομοφύλακα...εἶναι*, ‘to regard herself also as being a *νομοφύλαξ*.’

88. *φρούραρχος*, cp. IV. 7, l. 53.

89. *δοκιμάζειν εἰ*, ‘to test whether,’ cp. VI. 8, l. 37 *n*.

καλῶς ἔχει, cp. I. 21, l. 148, etc.

ἡ *βουλῆ*, ‘the Council’ of the Five Hundred (after the reforms of Cleisthenes: it originally had 400 members, cp. XIV. 4, l. 15 *n*.) at Athens, appointed by lot from among citizens over thirty years of age, fifty from each tribe. One of its most important functions was that of *δοκιμασία* (‘scrutiny’); it scrutinised the archons and the candidates chosen for the new Council, looked after the building and repair of the fleet, inspected public buildings, and reviewed the cavalry, with powers to reject unsuitable men or horses.

91. *βασιλίσσαν*, a later form for *βασίλεια*, not approved by Attic writers (except as meaning the wife of the *ἄρχων βασιλεύς*).

ἀπὸ τῆς παρουσίας δυνάμεως, ‘from the resources at her disposal.’

93. *δεόμενον*, ‘deserving.’

§ 16, 94. *οὐκ ἂν ἄχθοιτο δικαίως εἰ κτλ.*, ‘she would not do right to be vexed at my imposing more trouble upon her.’ For *εἰ=ὅτι* after a verb of emotion cp. V. 11, l. 50 *n*.

96. *μέν*, translate by means of a subordinate clause, ‘while...,’ cp. VIII. 17, l. 108.

97. *τοσοῦτον ὅσον*, ‘only so far as.’ For the infinitive cp. XI. 18, l. 111.

98. *οὐδενί* is neuter.

99. *αὐτῶν=χρημάτων. μὴ δῶ sc. χρῆσθαι.*

100. *ὅ τι ἂν βούληται ἐκάστῳ χρῆσθαι*, ‘to do whatever he likes with each.’

§ 17, 101. *σφζομένων sc. τῶν χρημάτων. ὄνησις sc. ἐστί.*

§ 18, 105. *πῶς* is the indefinite, *not* the interrogative *πῶς*; its accent is that of the enclitic *σοι*.

106. *τί δέ, εἰ μὴ γε*, cp. I, l. 3 *n*.

οὐκ ὀρθῶς γινώσκωμι, εἰ οἰοίμην κτλ. The *Oratio Recta* would be *οὐκ ὀρθῶς γινώσκεις, εἰ οἶει*.

107. εἰ οἰοίμην χαλεπὰ ἐπιτάττειν διδάσκων, 'if I thought I was imposing a troublesome task in telling her...'

108. χαλεπώτερον ἂν *sc.* ἐπέταττον.

109. ἔφη φάναι, 'he said she told him,' cp. VII. 18, l. 102.

110. τῶν οἰκείων ἀγαθῶν, 'the property which belonged to the house.'

§ 19, 111. πεφυκέναί... ἥδιον, 'to be naturally more pleasant.'

ἔφη anticipates ἔφη in l. 115. It is inserted at the beginning to make it clear who the speaker is.

114. ἴδια ὄντα εὐφραίνει, 'give her pleasure because they are her own.'

115. τῇ σώφρονι with ἥδιον, 'in the eyes of the sensible woman,' cp. V. 20, l. 101, VII. 14, l. 87 *n.*

Chapter X

§ 1, 3. νῆ τὴν Ἥραν, cp. XI. 19, l. 113.

ἀνδρικήν, predicative.

5. τοίνυν, 'as well,' cp. V. 2, l. 8.

6. μεγαλόφρονα αὐτῆς, 'high-minded points in her character.'
ἃ, 'as to things in which,' accusative of respect, cp. V. 13, l. 59.

8. τὰ ποῖα; The article is frequently used with ποῖος when the question implies a noun which is defined by the context, cp. XV. 2, l. 14.

9. Ζεῦξις of Heraclea, who lived at the end of the fifth century B.C., was one of the first Greek painters to develop the study of perspective, to give relief to his subjects by means of light and shade, and to paint with a view to the production of a beautiful picture rather than to the illustration of a mythological story. He won great fame for his paintings of female figures, a picture of Helen in the temple of Hera at Croton being particularly renowned for its beauty.

10. γραφή. This word was used to refer to any kind of representation by means of lines, *i.e.* to drawing no less than to writing.

§ 2, 12. ἐντεῦθεν, 'thereupon,' cp. XI. 1, l. 1.

13. ἐντετριμμένην πολλῶ ψιμυθίω, 'anointed with much lead carbonate.' ἐντρίβειν, 'to rub in,' is especially used of unguents or cosmetics.

14. ψιμυθίω (Lat. *cerussa*), 'carbonate of lead,' was regularly used as a white pigment for the skin: cp. Aristoph. *Eccl.* 878 ἐγὼ δὲ καταπεπλασμένη ψιμυθίω | ἔστηκα: *ibid.* 929, 1072.

15. ἐγχούση, 'dyer's bugloss' or 'alkanet,' a plant of the family *Boraginaceae* whose roots yield a red dye. It is related to the garden-flower *Achusa*. The use of its dye as a cosmetic is referred to in Aristoph. *Ecll.* 929, *Lys.* 48.

16. τῆς ἀληθείας, 'than reality.'

ὑποδήματα... ὑψηλά, not made so by high heels—the present form of an enduring fashion—but by layers of cork in the soles.

17. μείζων, 'taller.'

§ 3, 18. ποτέρως, 'in which of the two cases.'

ἀξιοφίλητον, 'worthy to be loved.'

20. αὐτὰ τὰ ὄντα, 'my actual possessions.'

21. πλείω τῶν ὄντων, 'more than I really have.'

24. κίβδηλον, 'counterfeit,' 'spurious,' cp. XIX. 16, l. 110.

ὄρμους ὑποξύλους, 'collars of wood coated with gold,' *i.e.* pretending to be gold, but only shams. Gold necklets were frequently worn as ornaments by Greek women.

25. πορφυρίδας ἐξιτήλους, 'purple garments that will fade,' *i.e.* not coloured with the genuine purple dye.

§ 4, 27. ὑπολαβοῦσα, 'in reply,' *i.e.* 'taking up' the discourse.

28. εὐφήμει, 'hush!' The word *εὐφημέω*, meaning originally 'to use words of good omen,' came to mean 'to avoid using ill-omened words' and hence, as the safest way of ensuring this, 'to keep silence.' *εὐφημέετε* was the cry of the heralds at the beginning of a religious festival. In conversation *εὐφήμει* indicates that the speaker is shocked by the words he has heard, cp. Aristoph. *Nub.* 298.

μη γένοιο, the pure optative, expressing a wish.

29. ἀσπάσασθαι ἐκ τῆς ψυχῆς, 'to cleave to you with all my heart.'

31. οὐκοῦν, cp. I. 6, l. 32 *n.*

συνεληλύθαμεν... ὥς... κοινωνήσοντες, 'have we come together in wedlock on the assumption that we are going to share...?'

§ 5, 37. ἐρρωμένον, cp. XI. 10, l. 64, 20, l. 121, v. 17, l. 80 *n.*

38. τῷ ὄντι, 'in reality,' cp. II. 9, l. 61.

εὐχρως, 'of a good colour,' 'of a healthy complexion.'

39. μίλτω, 'red lead' or 'ochre.'

40. ἀνδρικήλω, 'flesh-coloured pigment.' But it was customary for women to rub lamp-black or sulphuret of antimony under their eyes and on their eyebrows, and *ἀνδρικήλον* would not naturally be

used for the eyes. Bekker in consequence wishes to read *μίλτω ἢ ἀνδρικήλω ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος*, and this is supported by 6, ll. 43-45.

41. *συνείην* *sc.* *σοι*.

παρέχων ὄραν καὶ ἄπτεσθαι, 'presenting to your sight and touch,'
cp. I. 8, l. 54 *n.*

§ 6, 43. *οὐτ' ἂν μίλτου ἀπτοίμην ἥδιον ἢ σοῦ*, cp. VII. 9, l. 57 *n.*

45. *ὑπαληλιμμένους* from *ὑπαλείφω*.

§ 7, 47. *καὶ ἐμέ*, 'that I too.' *εἶπεν ἔφη*, 'told me he said,' cp.
VII. 18, l. 102, etc.

51. *ἥδιστον*. For the neuter adjective as predicate cp. VIII. 4, l. 25.

52. *καθαρόν*, 'genuine,' 'unmixed,' 'in its natural state,' cp. XVIII.
8, l. 57.

§ 8, 54. *δύναιντ' ἂν*, potential, cp. I. 2, l. 7 *n.*

ἀνεξελέγκτως, 'without being questioned.'

55. *ἀνάγκη ἀλίσκεσθαι*, 'are inevitably found out.'

57. *πρὶν παρασκευάσασθαι*, 'before they have got ready,'
'dressed,' cp. II. 9, l. 67 *n.* on the constructions of *πρὶν*.

ἐλέγχονται, 'they are found out.'

58. *βασανίζονται*, 'they are convicted' (by the tears washing off the cosmetic). *βασανίζειν* is literally 'to rub upon the touchstone' (*βάσανος*).

ἀληθινῶς κατωπτεύθησαν, 'they are discovered in their true state.'
The aorist is 'gnomic,' cp. I. 23, l. 166 *n.*

§ 9, 62. *τί δέ, εἰ μὴ γε*, cp. IX. 1, l. 3 *n.*

τοῦ λοιποῦ *sc.* *χρόνου*, 'for the future.' This genitive of *time within which* is partitive in origin, cp. IX. 4, l. 20, XVI. 11, l. 50.

63. *ἐπραγματεύσατο*, 'busied herself about,' 'practised.'

64. *πρεπόντως ἔχουσαν*, 'in a befitting condition,' cp. I. 21,
l. 148, etc.

65. *ἔχοιμι*, 'I could.'

66. *ὡς*, 'how.' *ἂν φαίνοιτο* (*sc.* *οὔσα*, cp. VI. 4, l. 19 *n.*, IV. 7,
l. 53 *n.*) is potential.

§ 10, 68. *καθῆσθαι*, 'to lead a sedentary life,' cp. IV. 2, l. 15 *n.*

69. *δеспотικῶς*, 'like a mistress,' in contrast with *δουλικῶς*.

71. *ἐπίσταιτο*. The optative is that of the indefinite construction in past time, cp. VIII. 9, l. 55.

ὅτι δὲ χεῖρον *sc.* ἄλλου ἐπίστατο.

Notice the force of the preposition in ἐπιδιδάξαι and ἐπιμαθεῖν, 'to add to her subjects of instruction' and 'to learn something new,' *cp.* v. 5, l. 26 ἐπιφιλοπονείσθαι.

74. κατὰ χώραν ἔχει ἣν δεῖ, 'are in the place in which they ought to be.' For the adverbial phrase with ἔχει *cp.* vi. 7, l. 34 *n.*

75. ἅμα...περίπατος, 'to combine her domestic duties with walking exercise.'

§ 11, 76. γυμνάσιον, 'physical exercise.'

77. δεῦσαι, 'moisten,' refers to the addition of water to flour preparatory to kneading.

78. ἀνασείσαι καὶ συνθεῖναι, 'shake out and fold.'

γυμναζομένην δὲ οὕτως. The participle represents the protasis εἰ γυμνάζοιτο, *cp.* II. 3, l. 19, etc.

80. εὐχρωτέραν, *cp.* 5, l. 38.

§ 12, 81. ἀνταγωνίζηται, 'is set against,' 'is in competition with.'

82. πρεπόντως τε. This use of τε = καί, joining the second member to the first, is frequent in poetry but rare in prose.

83. κινητικὸν γίγνεται, 'serves to attract (the husband).'

ἄλλως τε καί, 'especially,' *cp.* III. 9, l. 70, IV. 20, l. 143 *n.*

84. τὸ ἐκούσαν χαρίζεσθαι προσῆ, 'the willingness to please him is also present.' ἀντί, 'as against.'

§ 13, 86. σεμνῶς, 'ceremoniously,' 'in state,' with καθήμεναι, *cp.* VIII. 19, l. 123.

πρός, 'in comparison with,' 'against.'

87. κρίνεσθαι παρέχουσιν ἑαυτάς (*sc. praebent*), 'expose themselves to be judged.' For the infinitive *cp.* 5, l. 41.

88. οὕτως with κατεσκευασμένη.

εὖ ἴσθι is parenthetical, *cp.* XVII. 10, l. 66.

Chapter XI

§ 1, l. 1. ἐντεῦθεν, 'thereupon,' *cp.* X. 2, l. 12.

3. τὴν πρώτην (*sc. ὥραν* or *ὁδόν*), 'for the present,' 'to begin with,' an adverbial accusative frequently found, *cp.* Xen. *Mem.* III. vi. 10 *περὶ* πολέμου συμβουλεύειν τὴν γε πρώτην ἐπισχῆσομεν. A similar phrase is τὴν ἀρχὴν in II. 11, l. 83.

4. ὑμῶν, objective genitive after ἐπαίλου.

5. ἐφ' οἷς, 'the circumstances by reason of which.' The antecedent is omitted. For the causal use of ἐπί cp. II. 4, l. 26 n.

8. εἰδῶ, subjunctive of οἶδα. For χάριν οἶδα cp. II. 15, l. 112, VII. 37, l. 203.

§ 2, 10. ποιῶν διατελῶ, 'am continually doing,' cp. 22, l. 132.

11. μεταρρυθμίσης, 'reform,' v. VIII. 19, l. 124 n. on ῥυθμός.

§ 3, 13. πῶς ἂν δικαίως μεταρρυθμισαίμι, 'what right have I to correct?' The protasis is contained in the adverb, cp. VI. 7, l. 34.

14. ἀπειργασμένον καλόν τε κάγαθόν, 'a finished gentleman': cp. Plato, *Rep.* 566 A ἀπειργασμένος τύραννος. For καλὸς κάγαθος v. VI. 8, l. 37 n.

15. καὶ ταῦτα ὧν, 'especially as I am,' cp. VIII. 23, l. 143 n.

ἀδολεσχεῖν δοκῶ, 'have the reputation of being garrulous.' Eupolis, the contemporary and rival of Aristophanes, refers to Socrates thus (*Fr. inc.* x: Mein. II. 553): μισῶ δ' ἐγὼ καὶ Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τᾶλλα μὲν πεφρόντικεν, ὀπίθεν δὲ καταφαγεῖν ἔχει τούτου κατημέληκεν; and Lucian (*Ver. Hist.* 17) uses a similar phrase: εἶδον δὲ καὶ Σωκράτην τὸν Σωφρονίσκου ἀδολεσχοῦντα μετὰ Νέστορος καὶ Παλαμήδους.

16. ἀερομετρεῖν (ἀπ. λεγ.), 'to measure the air,' i.e. to lose oneself in vague speculations. Aristophanes, satirising Socrates in *The Clouds*, introduces him suspended in a basket, saying ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. One of the accusations against Socrates at his trial was that of being τὰ μετέωρα φροντιστής, one who speculates on transcendental matters (v. *Introd.* pp. xx, xxi).

τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἔγκλημα, an 'accusative in apposition to the sentence,' cp. VII. 42, l. 233 n.

17. πένης καλοῦμαι, cp. the quotation from Eupolis in note on l. 15.

§ 4. μεντᾶν, i.e. μέντοι ἂν, cp. I. 6, l. 36.

18. τῷ ἐπικλήματι τούτῳ is the causal dative, cp. 5, l. 24.

21. πολλὸν λόγον ἔχόντων, 'holding much discussion.'

22. καὶ δῆτα, 'actually' (otherwise than in answering a question) expresses surprise, indignation, or irony.

23. εἰ, 'whether.'

§ 5, 24. ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι, 'as though I were not of sound mind to ask such a question.'

τῷ ἐρωτήματι is causal dative, cp. 4, l. 18.

26. ἀνέκυψα, 'I lifted my head again,' or, as we should say, 'I breathed again.'

ἄρα is frequently used of oblique inference, as here, from the words of another, and generally in this use implies surprise, cp. I. 8, l. 46, XVIII. 9, l. 61 *n.*

§ 6, 28. ὡς θεμιτόν ὄν, accusative absolute, cp. II. 7, l. 50 *n.*

29. ὅ τι ἂν δύνωμαι κτλ., 'in whatever respect I can...' The antecedent τοῦτο (adverbial accusative with μιμείσθαι) is to be understood.

31. ἀπὸ τῆς αὔριον ἡμέρας with ἀρξάμενος.

32. πᾶσα ἡμέρα. Socrates is probably alluding ironically to the superstitions of the Athenians that certain days were lucky and certain days unlucky.

33. ὡς=ὥστε, cp. VI. 11, l. 56.

§ 7, 34. μέν, translate by 'although,' cp. IX. 16, l. 96 *n.*

35. ἃ ἐγὼ πειρῶμαι κτλ., 'the principles which I try to follow as I pass through life.' For the participle containing the principal predicative meaning cp. II. 1, l. 6 *n.* ὅσον δύνωμαι, cp. 22, l. 133.

§ 8, 37. γάρ, cp. IV. 5, l. 37 *n.*

39. ἐπιμελεῖσθαι. The article τοῦ must be supplied.

ὅπως ταῦτα περαίνηται, cp. VII. 34, l. 183 *n.*

οὐ θεμιτόν = *nefas*, 'impossible.'

40. φρονίμοις οὔσι includes both τοῖς μέν and τοῖς δέ in l. 41.

41. οὕτω δὴ introduces the principal sentence, all that precedes being the subordinate clause introduced by ἐπει καταμεμαθηκέναι δοκῶ.

42. ἄρχομαι.. θεραπεύων, 'I begin by worshipping,' cp. IX. 6, l. 33 *n.*

43. ὡς with the indefinite construction, 'in whatsoever way.'

45. καλῆς σωτηρίας, 'preservation without dishonour.'

46. πλοῦτου καλῶς αὐξομένου, 'increase of wealth by honourable means.'

§ 9, 48. γὰρ δὴ, 'really,' cp. VII. 3, l. 20.

ὅπως πλουτήσ, cp. 8, l. 39.

49. πράγματα, 'trouble.'

51. καὶ πάνυ γ', cp. III. 1, l. 11.

52. ὦν for ἄ, attracted into the case of the antecedent, cp. IV. 8, l. 69 *n.*

54. μηδέν and τὸ κατ' ἐμέ ('so far as I am concerned') are both adverbial accusatives.

§ 10, 56. *καὶ γάρ*, 'indeed.'

57. *δυνατοῦ γε ἰσχυρῶς ἀνδρός*, 'befitting a really influential man.' The genitive is partitive.

πῶς γὰρ οὐ; 'how could it be otherwise?'

59. *ἀνευ τοῦ ἄλλων δεῖσθαι*, 'independently of (lit. 'without needing') others.'

60. *ἀγαπῶσιν*, 'are content,' cp. VIII. 16, l. 104.

61. *οἱ δυνάμενοι* is a *nominativus pendens*, cp. I. 14, l. 94 n.

62. *περιποιεῖν*, 'to accumulate a surplus.'

63. *ἐπικουφίζειν*, 'to support.' The word is used in its literal sense of 'lifting up' in XVII. 13, l. 97.

64. *βαθεῖς* (from the meaning 'deep,' 'abundant'), 'rich.'

ἐρρωμένους, cp. 20, l. 121, v. 17, l. 80 n.

§ 11, 67. *ἀφ' ὧν περ ἤρξω*. The antecedent *ἀπὸ τούτων* has to be supplied, cp. III. 5, l. 40. This refers back to the speech of Ischomachus in § 8.

68. *θέμις* is sometimes indeclinable, like *fas*. Here it is used as the accusative with *εἶναι* after *ἐπιμελεῖ* understood. *ἐπιμελείσθαι* in this dialogue is more frequently followed by an object-clause with *ὡς* or *ὅπως* than by the infinitive (as in 8, l. 39 for example), but cp. 17, l. 106.

69. *καλῶς σῶζεσθαι*, 'to escape alive without dishonour,' cp. 8, l. 45-
χρηματίσεως, 'money-making.' The word occurs with this meaning only here and in XX. 22, l. 116.

70. *περὶ* occurs only in the margin of one MS.

§ 12, 73. *ἀκόλουθα ἀλλήλων*, 'consequent one upon another,' cp. III. 2, l. 12 n.

74. *ἐκπονοῦντι*, 'if he works it off.' *ἐκπονεῖν* is used elsewhere in Xenophon of assisting the digestion by physical exercise.

77. *κάλλιον sc. ἐστί*, 'it is comparatively honourable,' cp. VII. 25, l. 138 n.

78. *μὴ καταμαλακιζομένῳ*, 'if he does not become effeminate.' *οὐ* with the participle would mean 'for a man who in fact is becoming...'. Cp. VIII. 10, l. 66.

§ 13, 80. *μέχρι τούτου...ὅτι...φήσ*, 'so far...in that you say.'

81. *ἐκπονοῦντα κτλ.*, 'that it is by working...that a man gets...,' cp. II. 1, l. 6 n.

83. ὅποιώ πόνω χρηή πρὸς τὴν εὐξίαν, 'what kind of work you make use of with a view to the attainment of a good state of health.'

84. ὅπως, 'how.'

85. ὡς for ὥστε, cp. 6, l. 33, VI. 11, l. 56.

86. ἐπισχύειν, 'to strengthen,' only here in this transitive sense.

ἂν πυθοίμην, cp. I. 2, l. 7 n.

§ 14, 88. τοίνυν, 'well then,' assenting to a request.

89. εἶθισμαι from ἐθίζω.

ἥνικ' ἂν κτλ., 'at an hour when I should still find at home anyone whom I happened to want to see.'

91. κατὰ πόλιν, 'in town.' The omission of the article in such phrases is common: cp. V. 9, l. 45 κατ' ἀγρόν, and 16, l. 96, 18, l. 108.

92. ταῦτα πραγματεύομενος κτλ., 'in transacting this business I take this opportunity of a walk' or 'make this serve as a walk.'

§ 15, 94. ὁ παῖς, 'my servant.' The word in this meaning (like our 'stable-lad' and the French *garçon*) may be applied to a person irrespective of age.

προάγει, 'takes on ahead.'

ἐγὼ δὲ περιπάτω χρώμαι κτλ., 'I make the road into the country serve as a walk with perhaps better results than if I were to take my walk in the colonnade.' ὁ ζυστός was a covered colonnade on the south side of the gymnasium, probably so called by reason of its polished (ξύειν) floor, where athletes used to take their exercise in winter, *v.* note on στόα, VII. 1, l. 1.

§ 16, 96. ἐπειδὴν ἔλθω, 'after I have arrived,' cp. 18, l. 107, XV. 1, l. 1.

97. ἥν τέ μοι φυτεύοντες τυγχάνωσιν, 'whether I happen to find them planting.'

μοι is the 'ethic' dative, cp. I. 11, l. 72, XII. 13, l. 65. For the participle with τυγχάνω cp. I. 4, l. 20 n.

98. νελοποιοῦντες, 'working on fallow land.' The word refers to the preparation of a field for the sowing of corn, by taking a green crop off it and thus freshening it, cp. XVI. 105sq.

99. ὅπως ἕκαστα γίγνεται, 'in what way each of these things is being done.'

100. μεταρρυθμίζω, cp. 2, ll. 11, 13.

ἐὰν ἔχω τι βέλτιον τοῦ παρόντος, 'if I know of any method better than the one in use.'

§ 17, 101. ὡς τὰ πολλά, 'generally,' an adverbial accusative, cp. III. 15, l. 112 n.

102. ἵππασάμην is the aorist of a thing of regular and frequent occurrence, similar to the 'gnomic' aorist (*v.* I. 23, l. 166 n.), cp. XX. 28, l. 157.

ὡς ἂν ἐγὼ δύνωμαι qualifies ὁμοιοτάτην, 'as nearly like as I can make it.'

104. πλαγίου refers to going obliquely across a hill, κατόντους to going straight down it.

105. ὄχετοῦ, 'water-course.'

ὡς μέντοι δυνατόν, 'though as far as possible.'

106. ἀποχωλεύσαι, 'to lame severely.' Notice the force of the compound.

§ 18, 107. ἐπειδὴν δὲ ταῦτα γένηται, 'and after these things have been done,' cp. 16, l. 96.

ἐξαλίσας is from ἐξαλίνδω (which however does not occur except in this aorist participle and in the perfect).

108. ἀπὸ χώρου...εἰς ἄστν, cp. 14, l. 91 n.

109. τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἴκαδε, 'going home partly walking, partly running.' ἀποδραμῶν = δρόμῳ ἀπιῶν.

110. ἀπεστλεγγισάμην, 'I always scrape myself clean' with a metal scraper (στλεγγίς) and oil: cp. IX. 7, l. 40 n. on τῶν ἀμφὶ λουτρόν. For the aorist *v.* 17, l. 101 n.

111. ἀριστῶ ὅσα...διημερεύειν, 'I have for lunch enough to go through the day.' This meal, taken about mid-day or rather before, corresponds to the French *déjeuner*. On getting up in the morning the Athenian ate no more than a few mouthfuls of bread dipped in wine, and after the substantial mid-day meal he did not eat again before dinner in the evening.

The infinitive is consecutive, as if after τοσαῦτα ὥστε, cp. XV. 13, l. 73.

§ 19, 113. νῆ τήν Ἑραν, cp. X. 1, l. 3.

114. μοι with ἀρεσκόντως.

τὸ ἐν τῷ αὐτῷ χρόνῳ συνσκευασμένοις χρῆσθαι...παρασκευάσμασι καὶ κτλ., 'the employment of means to...and of...simultaneously provided.' παρασκευάσμασι (ἀπ. λεγ.), lit. 'apparatus.'

§ 20, 120. παρέχει, 'you exhibit,' cp. IV. 18, l. 129.

121. ἔρρωμένον, cp. 10, l. 64. ὡς ἐπὶ τὸ πολὺ, cp. III. 11, l. 85.

122. ἐν τοῖς ἰππικωτάτοις...λεγόμενον, 'reckoned among the best horsemen.'

§ 21, 124. ταῦτα ποιῶν, 'such being my manner of life.'

125. πᾶνυ συκοφαντοῦμαι, 'I am very much an object of slander.' The Greek word *συκοφάντης* is never used in the modern sense of 'sycophant.'

§ 22, 129. ὅπως δύνῃ, cp. VII. 34, l. 183 *n.*

132. διατελεῖν μελετῶν, cp. 2, l. 10.

ἀπολογεῖσθαι μὲν...κατηγορεῖν δέ are in apposition to αὐτὰ ταῦτα.

133. ὅσον ἂν δύνωμαι, cp. 7, l. 35.

134. οὐ δοκῶ σοι μελετᾶν could be omitted without altering the sense; it is inserted for clearness. κατηγορεῖν is governed by μελετᾶν.

135. καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν are objects of ἀδικούντας, and οὐδένα is the object of εὖ ποιούντας.

§ 23, 137. εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾶς, 'whether it is your practice to put such things (*i.e.* ἀπολογεῖσθαι καὶ κατηγορεῖν) into words.'

139. οὐδέν (adverbial accusative) is stronger than οὐ, cp. I. 10, l. 66. λέγειν μελετῶν, 'making it my practice to speak.'

141. ἐλέγχειν, 'to disprove' or 'to cross-examine.'

142. διαλλάττω, 'I am reconciling.'

143. ἐπιτηδείων, 'friends' (Lat. *necessarius*).

144. συμφέρει αὐτοῖς φίλους εἶναι, cp. I. 4, l. 20 *n.*

145. στρατηγῶ συμπαρόντες, 'when associated with him as general.' The ten *στρατηγοί* were the most important officers in the Athenian state. They were elected annually from among the whole body of citizens, but it was so arranged that there were rarely two from the same tribe. "They were not merely commanders-in-chief, they controlled the military and naval administration, provided for the defence of the land and the provisioning of the city. They conducted the levy, nominated trierarchs (*v.* II. 6, l. 43 *n.*) and superintended the raising of the property-tax (*ibid.* l. 44 *n.*), and presided in suits connected with these duties as well as in trials for military offences. As the chief magistrates they took a prominent part in negotiations and in the ratification of treaties with other

states. They had a right of access to the Council (*v.* IX. 15, l. 89*n.*) and could submit motions to be brought before the Assembly.... In all Assemblies they could claim precedence for their proposals." (L. Whibley in *C. G. S.*)

§ 24, 147. κατηγοροῦμεν *sc.* τινῶν.

§ 25, 151. διειλημμένως, 'precisely,' is the adverb of διειλημμένος (which some edd. read here), the perfect participle passive of διαλαμβάνω.

152. ὅ τι χρή παθεῖν ἢ ἀποτίσαι was the legal formula used in considering, after judgment had been given against the accused, what penalty should be imposed. παθεῖν refers to a personal, ἀποτίσαι to a pecuniary penalty, *cp.* Plato, *Apol.* 36 B.

153. τοῦ = τίνος interrogative.

156. ἀγωνίζεις; 'do you plead your case?'

157. ἐπιεικῶς, 'reasonably.'

158. τὸν ἥττω λόγον... οὐ δύναμαι κρείττω ποιεῖν, 'I cannot make the worse appear the better cause.' The accusation of perverting the truth by argument was constantly levelled against the sophists and against Socrates himself, who frequently resorted to paradox in his discussions (*v.* *Introd.* § v). In Plato, *Apol.* 23 D Socrates mentions as charges made against himself: τὰ μετέωρα (*v.* 3, l. 16 *n.*) καὶ τὰ ὑπὸ γῆς καὶ θεοῦς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν.

Chapter XII

§ 1, l. 1. μή σε κατακλύω, 'I am afraid I am detaining you.' μή is frequently used with the subjunctive to make a polite suggestion of hesitation or apprehension, a verb of fearing being understood.

3. μὰ Δί' (*cp.* II. 2, l. 15 *n.*) occurs frequently in this Chapter. οὐ is understood from the sense.

4. πρὶν ἂν... λυθῆ, *v.* II. 9, l. 67 *n.*

πληθούσης ἀγορᾶς was the phrase commonly used to connote the hours from 10 a.m. to noon; hence Ischomachus means that he does not intend to go away until it is time for the mid-day meal.

§ 2, 6. τὸ... κεκλήσθαι is in apposition to τὴν ἐπωνυμίαν.

7. πολλῶν... τῶν ἐπιμελείας δεομένων, 'many things which need attention.'

8. συνέθου, cp. VII. 2, l. 8.

9. ἵνα μὴ ψεύσῃ, 'that you may not be found to have broken your word.' Notice the force of the aorist.

§ 3, 14. ἐπιτροπευτικός (ἄπ. λεγ.), 'qualified as a manager.'

16. εὐ οἶδ' ὅτι is here almost, sometimes entirely, parenthetical.
τεκτονικόν sc. ἄνδρα.

§ 4, 20. μέλλει, 'is going to.'

21. καί is emphatic, 'what need at all is there.'

22. ἄπερ ἐγὼ sc. ἐπίσταμαι.

εἴπερ often introduces a statement which the speaker knows to be true, but which becomes conditional for purposes of argument or irony: cp. εἰ μὴ πέρ γε I. 13, l. 89 n.

23. ἂν δυνάμην. δύναμαι would be grammatically correct, but the optative gives a more ironical flavour, 'surely I can be expected to be able.'

§ 5, 27. παρών sc. ὁ ἐπίτροπος, a variation for ὅταν σὺ ἀπῆς, which would have followed from l. 21.

καὶ ὁποίας τινὸς οὖν, 'of whatever kind it is' = καὶ ὁποία τις οὖν ἐστίν.

τί ὄφελος... ἐπιτρόπου ἐπιστήμης γίγνεται; 'what is the use of a steward's knowledge?'

30. εὐνοεῖν = εὐνοίαν ἔχειν.

§ 6, 34. εὐεργετῶν, 'by shewing kindness.' Compare the treatment of the housekeeper, IX. 12, l. 72 τῆς εὐπραγίας αὐτῇ μεταδιδόντες.

§ 7, 36. τοῦτο οὖν λέγεις ὅτι, 'do you then mean by this that...'

37. ἀγαθόν τι πράττειν, 'prosper.'

39. τοῦτο, i.e. τὸ ἀπολαύειν τῶν ἐμῶν ἀγαθῶν.

γάρ, 'Yes, for,' cp. II. 4, l. 27, etc.

ὄργανον, 'instrument.' We should probably use a different metaphor, 'basis.'

§ 8, 42. ἦ, cp. I. 2, l. 7 n.

ἐπιτροπεύειν = ἐπίτροπος εἶναι.

43. πάντες κτλ. is a *nomínatívous pëndens* (cp. I. 14, l. 94 n.), unless it be explained as in apposition with πολλοί, the whole with the part. We should expect either πάντων κτλ. or πάντες μὲν... πολλοὶ δέ.

ὡς εἰπεῖν (lit. 'so to speak') limits πάντες, 'practically all,' cp. III. 4, l. 29 n.

45. ἃ βούλονται εἶναι σφισι, 'which they would like to have.'

§ 9, 48. καὶ ἐπιμελεῖσθαι διδάσκω, 'I instruct them in the duties of supervision also.'

§ 10, 51. τὸ ἐπιμελή ποιῆσαι = τὸ ἐπιμελεῖσθαι.

53. οὐδὲ γὰρ ἐστίν, as we might say 'no more it is.'

ἐφεξῆς, 'without exception.' The word literally means 'one after another,' but is frequently used with πᾶς in the meaning which it here takes.

54. οἶόν τε, 'possible,' cp. 17, l. 96.

§ 11, 55. πάντως, 'at all events,' cp. VII. 37, l. 201 n.

57. πρῶτον μὲν has no δέ following, cp. XVI. I, l. 1, III. 8, l. 61 n. οἴνου ἀκρατεῖς, 'intemperate in the use of wine,' 'lacking in self-control where wine is concerned,' the opposite of ἐγκρατεστάτη οἴνου in IX. 11, l. 62.

58. οὐκ ἂν δύναιο, potential, v. I. 2, l. 7 n.

59. ἐμποιεῖ sc. τοῖς μεθύουσιν.

πάντων τῶν πράττειν δεομένων, 'everything that needs doing.'

§ 12, 62. καί, 'as well.' οἱ γε τοῦ ὕπνου sc. ἀκρατεῖς ἀδύνατοι εἰσιν ἐπιμελεῖσθαι.

64. ἄλλους παρέχεσθαι sc. τὰ δέοντα ποιούντας, 'to cause others to do so' (lit. 'to exhibit or produce them doing so'), cp. XIV. I, l. 2.

§ 13, 65. ἀδύνατοι ἡμῖν ἔσονται διδαχθῆναι, 'shall we find them unable to become instructed.' For the personal construction cp. VII. 8, l. 55 n. and for the 'ethic' dative ἡμῖν cp. XI. 16, l. 97 n.

66. ταύτην τὴν ἐπιμέλειαν. For the accusative after διδαχθῆναι, which in the active takes two accusatives, cp. II. 4, l. 28 n.

68. οἱ τῶν ἀφροδισίων δυσέρωτες, 'those who are sick with passionate love.'

§ 14, 71. ἐπιμέλειαν here does not refer to management or supervision, but = Lat. *studium*, 'employment,' or 'pursuit.'

72. ῥάδιον sc. ἐστίν.

73. μὴν, 'verily,' 'in truth.'

74. εὐπετές ἐστι sc. εὐρεῖν.

75. ὑφίεμαι...μηδ' ἐπιχειρεῖν, 'I give up even trying.'

78. τί δέ; cp. VII. 10, l. 61.

§ 15, 78. ἐρωτικῶς ἔχουσι, 'are passionately in love with,' cp. I. 21, l. 148.

79. εἰς, 'with a view to.'

82. τούτων, *i.e.* τῶν κατ' ἀγρὸν ἔργων.

83. οὐδὲν γὰρ ἄλλο (*sc.* ποιεῖν) δεῖ ἢ δεῖξαι μόνον, 'you need do nothing beyond shewing.'

κερδαλέον. For the neuter adjective as predicate, in apposition with a feminine noun, cp. VIII. 4, l. 25, X. 7, l. 51.

§ 16, 86. ὦν σὺ κελεύεις in full would be τούτων ὦν σὺ κελεύεις αὐτοὺς ἐγκρατεῖς εἶναι.

87. μετρίως ἔχουσιν, cp. 15, l. 78 *n.*

ὦν σὺ βούλει may be expanded as ὦν σὺ κελεύεις in l. 87.

92. ὅποια δήξεται αὐτούς, 'the kind of things that will sting them,' *i.e.* 'hurt their feelings.' Purpose is implied in this construction, cp. IV. 5, l. 31 *n.*

§ 17, 94. τοῦ λόγου, genitive of separation, cp. IV. 7, l. 61.

96. εἰ, 'whether.'

οἶόν τέ ἐστιν, 'it is possible,' cp. 9, l. 53.

ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς, 'for a man who is himself careless to make others careful.'

§ 18, 98. οὐδὲν γε μᾶλλον *sc.* οἶόν τέ ἐστιν. οὐδὲν is the adverbial accusative, cp. XI. 23, l. 139 *n.*

99. ἄμουσον and μουσικούς refer to all the arts, not specially to music.

100. ὑποδεικνύοντος, 'setting a pattern or example.'

§ 19, 103. ὡς δὲ συντόμως εἰπεῖν, cp. 8, l. 43, III. 4, l. 29 *n.*

105. μέντοι is used instead of δέ because the sentence containing μέν, to which it is in opposition, is itself introduced by δέ, cp. II. 3, l. 22.

106. ἀζημίους, 'without being punished,' or 'without losing by it.'

ἐπιμελητικούς, 'capable of supervising.'

107. ἐφορατικόν (*ἄπ. λεγ.*), 'capable of overseeing.' The use of adjectives ending in -ικός, common in the conversation of young Athenian fops, is satirised by Aristophanes (*Eg.* 1378 sqq.). A similar habit of coining words in -ish is now current in frivolous English.

109. τῶν καλῶς τελουμένων, 'for tasks well carried out.'

110. δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι, 'to impose upon the careless one, without shrinking, the penalty which is his due.'

§ 20, 111. καλῶς ἔχειν, cp. 15, l. 78, etc.

112. ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, 'the reply of the foreigner which is related.' *βάρβαρος* was used to denote anyone who was not a Greek, whether he was 'barbarian' in our sense of the word or not. Here it refers to a Persian.

The same story is told in [Aristotle] *Oeconomicus* I. 6, p. 1345^a.

113. βασιλεύς, v. IV. 4, l. 27 n.

ἄρα = *scilicet, nimirum*.

ἐπιτυχῶν, 'having come into possession of.'

115. τῶν δεινῶν ἀμφ' ἵππους δοκούντων, 'of those who had a reputation for skill with horses.'

117. ὅτι introduces the direct quotation, and need not be translated except by inverted commas.

118. τὰλλα, 'in all other respects,' 'generally,' an adverbial accusative, cp. III. 15, l. 112.

Chapter XIII

§ 1, l. 1. παραστήσης τιλ τοῦτο, 'you have brought this home to a man.'

3. βούλη *sc.* αὐτὸν ἐπιμελεῖσθαι.

ἦ, cp. I. 2, l. 7 n.

τοιούτος, *i.e.* who has had this brought home to him.

4. καί, 'also.'

προσμαθητέον. Notice the force of the compound, 'must he learn *in addition*,' cp. II. 1, l. 10. For αὐτῷ, dative of the agent with the verbal, cp. VII. 35, l. 190 n.

εἰ μέλλει ἔσεσθαι, 'if he is to be,' cp. XVI. 13, l. 61.

§ 2, 6. ναὶ μὰ Δί', cp. II. 2, l. 15 n.

μέντοι = *vero*, cp. I. 8, l. 53 n.

8. εἰ δὲ μή *sc.* γνώη οἱ γινώσεται.

ἄνευ τούτων after *εἰ δὲ μή* is a pleonasm.

9. ὄφελος *sc.* ἂν εἴη οἱ ἐστί.

κάμνοντος, 'ill,' cp. XV. 9, l. 53.

10. συμφέρον εἶη = *συμφέροι*.

§ 3, 12. τὰ ἔργα is the anticipatory accusative, cp. VI. 14, l. 74 n.

13. προσδεήσεται, 'will he need in addition,' cp. I, l. 4.
ἀποτετελεσμένος, 'perfect.'

14. σοι, 'in your judgment,' the 'ethic' dative, cp. I. II, l. 72.

15. ἄρχειν, cp. I. 18, l. 133 n.

§ 4, 20. τὸ ἀρχικούς εἶναι παιδεύεις, cp. IX. 12, l. 70.

ἀρχικούς, 'capable of ruling,' governs the genitive as ἄρχειν does.

22. φαύλως, 'easily.'

23. ἀκούων = εἰ ἀκούοις, cp. II. 3, l. 19, etc.

§ 5, 24. οὐ μὲν δὴ ἄξιον κτλ., 'it is certainly not a matter to laugh at.'

25. γὰρ τοι, cp. VII. 2, l. 12.

26. δῆλον ὅτι, cp. VII. 19, l. 111 n.

28. δεσποτικούς sc. δύναται ποιεῖν.

καί, 'also,' 'even.'

29. ὥστε, cp. IV. 3, l. 20 n.

30. τοῦτο ποιεῖν, i.e. ἀρχικούς εἶναι ἀνθρώπων παιδεύειν.

§ 6, 31. οὐκοῦν, cp. I. 6, l. 32 n.

μὲν. The corresponding δέ is in l. 44.

32. τούτοις here refers to what follows.

τὸ πείθεσθαι, 'obedience.'

μανθάνουσιν. Notice the plural verb after a neuter plural subject, where the singular is the rule. The use of the plural in such cases is not uncommon in Xenophon, where emphasis is laid on the plurality of the subject or where the neuter subject is given a personal character: cp. *Anab.* I. vii, 17 φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά.

τοῦ with κολάζεσθαι, the adverbial clause coming, as an adverb would, between the article and the infinitive.

§ 7, 35. γοῦν, cp. VII. 19, l. 109. πωλοδάμναις, cp. III. 10, l. 73.

36. τῷ ὅταν μὲν πείθωνται τῶν ἡδέων τι αὐτοῖς γίγνεσθαι, 'by the fact that whenever they obey there happens to them something that they like.'

37. πράγματα ἔχειν, 'get into trouble.'

38. ἔστ' ἂν ὑπηρετήσωσι, cp. VII. 33, l. 180.

κατὰ γνώμην, 'according to his wishes.'

§ 8, 39. τῇ γνώμῃ, 'in respect of their intelligence,' cp. VII. 13, l. 80.

41. περιτρέχειν, 'to run round and round.'

κυβιστᾶν, 'to turn somersaults,' cp. the 'tumblers' in *Iliad* XVIII. 605 sq. δαῖω δὲ κυβιστητῆρε κατ' αὐτοὺς | μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσοις.

§ 9, 44. ἀνθρώπους δέ contrasted with τὰ μὲν ἄλλα ζῶα in 6, l. 31.

ἔστι, 'it is possible.'

καὶ λόγῳ, 'merely by word of mouth.'

45. ἐπιδεικνύοντα agrees with τινά, the implied subject of ποιεῖν, cp. IV. 15, l. 115.

46. ἡ δοκοῦσα θηριώδης παιδεία εἶναι, 'the method of training which is regarded as appropriate for wild animals.'

48. ἐπὶ ταῖς ἐπιθυμίαις, 'in respect of its desires.'

προσχαριζόμενος = εἰ προσχαρίζοιο, cp. 4, l. 23.

49. ἂν πολλὰ ἀνύτοις παρ' αὐτῶν, 'you would get a great deal out of them.'

50. φύσεων, 'characters,' 'dispositions.' For αἱ φιλότιμοι τῶν φύσεων = αἱ φιλότιμοι φύσεις, cp. IV. 8, l. 63.

51. πεινώσι, 'crave after.' τοῦ ἐπαίνου. A similar genitive is found after διψᾶν.

§ 10, 53. ὅσαπερ αὐτὸς ποιῶν κτλ., 'which are the things I do myself in the expectation of finding men more obedient.' For the predicative use of the participle ποιῶν cp. VI. 1, l. 9 n.

54. χρῆσθαι, cp. III. 11, l. 89.

55. τάδε συλλαμβάνω αὐτοῖς, 'I assist them in the following way.' ὅδε regularly refers to what follows, and frequently has οὔτος, referring to what precedes, contrasted with it, cp. I. 1, l. 1 τοιάδε.

56. ἱμάτια, v. VIII. 19, l. 120 n. There was at Athens no distinguishing mark between the dress of a slave and that of a citizen.

γάρ, cp. IV. 5, l. 37 n.

57. ἐργαστήρσι is one of the Ionic words characteristic of Xenophon's style, cp. xx. 16, l. 84. The Attic form is ἐργάταις.

59. ἦ, 'it may be possible.'

τοῖς βελτίοσι sc. ἱματίοις καὶ ὑποδήμασιν.

§ 11, 61. ἀθυμία, 'discouragement.'

62. τὰ μὲν ἔργα κτλ., 'that though the labour is executed through their own agency, yet those who will neither work nor face danger

when need be obtain rewards exactly similar to their own' (lit. 'to themselves,' a compendious comparison, cp. VII. 32, l. 173 *n.*).

§ 12, 65. οὐδ' ὀπωστιοῦν is a strong negative, 'in no way whatever.'

66. τοῖς κακίοσι is dative after ἴσων. The comparison is strictly with what the worse servants get, not with the worse servants themselves, cp. 11, l. 62 *n.*

67. διαδεδοκότας, 'that they have distributed.' Notice the force of the compound, cp. VII. 33, l. 181 διανέμει, I. 23, l. 162 *n.*

69. προτιμώμενον, 'advanced in favour.'

ἀνωφελεί, 'unprofitable,' 'idle,' i.e. useless to the carrying out of the work.

70. ἐπιπλήττω, lit. 'I strike at,' is generally used of reproving with words.

71. οὐδ' αὐτῷ, 'not even to himself,' i.e. such things are ἀνωφελῆ to the steward as well as to the work.

Chapter XIV

§ 1, l. 2. πειθομένους παρέχουσαι, 'to make others obedient,' cp. XII. 12, l. 64.

3. ἀποτετελεσμένον, cp. XIII. 3, l. 13.

ἡγεῖ ἐπίτροπον *sc.* εἶναι.

4. προσδεῖται, cp. XIII. 3, l. 13.

§ 2, 5. ναὶ μὰ Δί', cp. II. 2, l. 15 *n.* τοῦ γε ἀπέχεσθαι *sc.* προσδεῖται.

6. τῶν δεσποσύνων *sc.* χρημάτων, cp. IX. 16, l. 97.

τοὺς καρπούς, 'the produce,' *v.* IV. 8, l. 69, VII. 21, l. 121.

7. ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, 'so as not to leave as much as will make the work profitable.'

8. ὄφελος is predicative, τὸ...γεωργεῖν the subject.

§ 3, 10. ἦ σὺ ὑποδύει διδάσκειν, 'do you take it upon yourself to teach,' cp. I. 2, l. 7 *n.* οὐ ἦ.

12. καὶ πάνυ *sc.* ὑποδύομαι διδάσκειν κτλ., cp. I. 7, l. 44.

γε emphasises the whole clause, not any single word in it.

13. ἔξ ἑτοίμου, cp. VII. 15, l. 91.

§ 4, 14. ἐκ τῶν Δράκοντος νόμων. Economic development in the seventh century had caused great discontent at Athens against

a system under which all power was in the hands of the nobles; finally the nobles felt compelled to make concessions, and in 621 B.C. Draco was appointed to draw up a constitution, which did not however remedy the social disorders. From the legend that he prescribed the death-penalty for almost all offences originates the word 'draconian,' which is used to describe severe legislation.

15. **ἐκ τῶν Σόλωνος.** In 594 B.C. Solon was appointed to make new laws to relieve distress at Athens. He repealed Draco's laws, cancelled debts, ransomed citizens who had been sold as slaves, set up magistracies the holders of which were chosen by a combination of lot and election, and instituted the Council of Four Hundred (*βουλή*, *v.* IX. 15, l. 89 *n.*), as well as giving considerable democratic power to the public Assembly (*ἐκκλησία*).

16. **ἐμβιβάζειν** is the 'factitive' verb corresponding to *ἐμβάλειν*.

17. **οὗτοι οἱ ἄνδρες**, *i.e.* Draco and Solon.

18. **θεῖναι πολλοὺς τῶν νόμων ἐπὶ... διδασκαλία**, 'made many of their laws with a view to teaching.'

§ 5, 19. **γέγραπται**, 'it is enacted.' **γάρ** introduces an expansion or explanation of what has been said in the preceding sentence, *cp.* IV. 5, l. 37 *n.*, IX. 3, l. 15 *n.*, XIII. 10, l. 56, etc.

ζημιουῖσθαι ἐπὶ τοῖς κλέμμασι, 'that men should be punished for acts of theft.' For *ἐπί* with the dative in this sense *cp.* II. 4, l. 26 *n.*

20. **ποιῶν**, 'in the act.'

21. **τοὺς ἐγχειροῦντας** is the subject of both *δεδέσθαι* and *θανάτουσθαι*, and **ἦν τις ἀλφῶ ποιῶν** applies equally to both. Solon's law on the subject of theft is quoted by Demosthenes, *in Timocratem*, 113.

§ 6, 24. **τούτων** *sc.* τῶν νόμων, partitive genitive.

προσφέρων, 'by applying.'

τῶν βασιλικῶν νόμων, 'the laws of the kings of Persia,' *cp.* IV. 4, l. 27 *n.*

25. **προφερόμενος**, 'by bringing forward,' 'by citing.'

26. **περὶ τὰ διαχειριζόμενα**, 'in matters concerning what they have in hand,' 'as regards the things they are managing.'

§ 7, 27. **ἐκείνοι**, *i.e.* those of Draco and Solon.

ζημίαι μόνον εἰσὶ, 'do no more than prescribe punishments.'

30. **ὥστε**, 'and so,' not affecting the construction, *cp.* IV. 3, l. 20 *n.*

31. τῶν ἀδίκων is genitive of comparison after *πλουσιωτέρους*.

32. εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν, 'continue very firmly in the policy of refraining from dishonesty.'

§ 8, 33. ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, 'still attempting to be dishonest in spite of being well treated.'

34. ἀνηκέστους πλεονέκτας, 'incurably greedy.'

35. τῆς χρήσεως ἀποπαύω, 'I dismiss from my employ.' For the genitive (of separation) cp. IV. 7, l. 61.

§ 9, 36. τῷ πλεόν ἔχειν is the instrumental dative. It and ἐπιθυμοῦντας κτλ. are both reasons for ἐπαιρομένους δικαίους εἶναι. If the second reason had been parallel in construction with the first, an awkward combination of infinitives (τῷ ἐπαινέσθαι ἐπιθυμείσθαι) would have been the result; hence the construction is varied.

39. χρῶμαι, 'I treat.'

§ 10, 41. τούτῳ is the dative of the measure of difference or of respect of difference, cp. VII. 13, l. 80, VII. 42, l. 237.

42. ἀνδρὸς φιλοκερδοῦς, genitive of comparison (or separation) after *διαφέρειν*, cp. XVIII. 5, l. 39, XXI. 2, l. 11.

τῷ ἐθέλειν κτλ. is in apposition with τούτῳ.

Chapter XV

§ 1, 1. ἐπειδὰν ἐμποιήσης, cp. XI. 16, l. 96. τὸ βούλεσθαί σοι εἶναι τάγαθά, 'the wish that you may have prosperity.'

3. ὅπως...ἐπιτελήται, cp. VII. 34, l. 183 n.

ταῦτα, *i.e.* τάγαθά.

4. ὡς, 'in what manner.'

5. ποιούμενα = εἰ ποιοῖτο, cp. l. 11, 7, l. 46, II. 3, l. 19, etc.

7. ἐπὶ δὲ τούτοις πάσιν, 'and over and above all this.'

8. ἀποδεικνύων, cp. V. 10, l. 47 n.

ὅτι πλεῖστα, cp. VII. 12, l. 73.

ὡσπερ σὺ σαυτῷ *sc.* ἥδοιο ἂν ἀποδεικνύων.

9. οὐκέτι begins the apodosis, all that precedes having been subordinate clauses governed by ἐπειδὰν.

εἰ, 'whether.'

10. προσδέεται, cp. XIII. 3, l. 13.

11. ὧν = εἰ εἴη, cp. I, l. 5.

τοιούτος, 'possessed of all these good points,' cp. I. 1, l. 1 n.

12. ἡμῖν is dative of the agent with the perfect passive verb, cp. III. 3, l. 21 *n.*

13. ἀργότατα, 'least thoroughly.'

τοῦ λόγου is partitive genitive after ἐκεῖνο, 'that part of our discussion which....'

§ 2, 14. τὸ ποῖον; cp. X. I, l. 8 *n.*

15. δήπου, 'you will remember,' *v.* XVII. 12, l. 83 *n.* The point of the discussion from which the thread is now picked up is XIII. 2.

18. ἃ δεῖ. There is a strong inclination in Greek towards the 'vivid' construction instead of the ordinary historic sequence. Here it is particularly noticeable in view of the preceding optative, after which δέοι would have followed naturally.

§ 3, 22. γάρ, 'Yes, for.'

24. πολλά πονοῦντας, concessive, 'though they toil much,' cp. XVI. 5, l. 20, etc.

ἀπόρως βιοτεύειν, cp. I. 23, l. 167.

§ 4, 27. γάρ introduces the explanation or expansion of φιλάνθρωπιαν, cp. IV. 5, l. 37 *n.*

The whole phrase from τό to μαθεῖν is the subject of γενναῖόν ἐστι in l. 31. τό belongs to the infinitive εἶναι, the implied subject of which is ταύτην τὴν τέχνην.

28. ἐργάζεσθαι (cp. I. 17, l. 125) and μαθεῖν are exegetical infinitives, cp. V. 18, l. 87 *n.*, VI. 9, l. 41.

31. δήπου, 'you know,' 'I suppose,' cp. 2, l. 15.

32. τῶν ζώων ὅποσα, cp. IV. 8, l. 63.

33. πραέα, 'gentle,' 'kindly.' The nominative masculine singular in Attic is πρᾶος, but πραῦς supplies the feminine singular and some other forms.

§ 5, 35. ἦ is very frequently used by Xenophon with the same meaning as ὡς.

καθ' ἃ is sometimes written as one word καθά (*Lat. quemadmodum*), cp. Xen. *Mem.* IV. 6, 5, *Hell.* I. 7, 29.

37. ἀρχικόν, cp. XIII. 4, l. 20.

§ 6, 38. ὃ δὲ εἶπας ὡς κτλ., 'but as for your statement that,' cp. VII. 3, l. 25 *n.*

39. ἐπιμελεῖσθαι after μέλλοντα. The future infinitive after μέλλειν is more usual, cp. 7, l. 43, XVI. 2, l. 5.

καί...καί, 'both...and.'

40. ὡς, 'how.' δεῖ *sc.* ποιεῖν.

41. ἀργότερόν πως, 'not very thoroughly.' For the comparative meaning 'rather' cp. VII. 25, l. 138 *n.*

§ 7, 43. τὰ ὑπαγορευόμενα γράφειν, 'to write from dictation.'

44. ἀναγιγνώσκειν, 'to read.'

45. ὅτι μὲν δεῖ κτλ., 'I should, it is true (μὲν), have heard that it was necessary for me to know my letters, but I do not think I should actually know my letters a bit better through being aware of that fact.'

46. ἤκηκόειν ἄν. The use of the pluperfect tense of the indicative in an unfulfilled condition in past time is rare. The protasis is in the participle ἀκούσας = εἰ ἤκουσα. Similarly εἰδώς = εἰ εἶδείην, cp. I, l. 5.

εἰδώς. Notice the distinction between εἶδέναι, 'to know (a fact),' and ἐπίστασθαι, 'to understand,' 'to be skilled in,' cp. 8, l. 50.

οὐδέν τι μᾶλλον, 'not a bit the more,' cp. 8, l. 50, III. 8, l. 62 *n.*

§ 8, 49. μέντοι takes the place of δέ after μὲν in the preceding line, cp. II. 3, l. 22.

50. ὅπως, 'how,' 'by what methods.'

§ 9, 51. εἴ μοι δόξειε, 'if I were to decide to.'

52. ἄν goes with εἶναι, representing ἄν εἴη in *Oratio Recta*. For its position in the sentence cp. II. 1, l. 6 *n.*

53. ἐπισκοποῦντι, 'inspecting,' 'visiting,' cp. IV. 6, l. 52.

τοὺς κάμνοντας, 'his patients,' cp. XIII. 2, l. 9.

54. τοιοῦτος, 'like him,' cp. I. 1, l. 1 *n.*

55. αὐτὰ τὰ ἔργα, 'the actual processes.'

§ 10, 57. κατατριβῆναι μαθάνοντας, 'for people to wear themselves out with learning.'

58. πρίν, cp. II. 9, l. 67 *n.*

ἄξια τῆς τροφῆς *sc.* ἔργα, 'work which earns his keep.'

τὸν διδασκόμενον refers to each of the individuals who are the subject of μαθάνοντας.

59. δύσκολος, 'troublesome.' μαθεῖν, cp. 4, l. 28 *n.*

60. ἄν is reduplicated to emphasise ἰδών and to intimate at once that the clause is potential, cp. II. 13, l. 97 *n.*

62. ληληθέναι πολλά σε αὐτὸν ἐπιστάμενον, 'that you know plenty without realising that you do so.'

63. αὐτῆς, *i.e.* τῆς γεωργίας, partitive genitive after πολλά.

§ 11. καὶ γὰρ δὴ, cp. I. 15, l. 108.

64. μὲν; translate by means of a subordinate clause introduced by 'while.'

ἀποκρύπτονται πως, 'are inclined to conceal.'

τὰ ἐπικαιριώτατα, 'the most important parts.'

65. ἧς...τέχνης, = τῆς τέχνης ἣν, the relative being attracted into the case of the antecedent, and the antecedent brought within the relative clause, cp. IV. 8, l. 69 *n.*

67. θεῶτο, 'were to watch.'

68. ἕροιο is indefinite, cp. VIII. 9, l. 55 *n.*

οὐδέν *sc.* ἐστίν.

69. ὅπως, 'how.'

§ 12. τὰ ἦθη, accusative of respect with γενναιοτάτους.

70. τοὺς αὐτῇ συνόντας, 'those who have to do with it.'

71. παρέχεται, cp. XIV. 1, l. 2.

§ 13, 72. μὲν. The idea of προίμιον is in contrast with that of διέξιθι (l. 75) to which δέ is attached.

καλόν *sc.* ἐστί.

73. οἷον = τοιοῦτον ὥστε αὐτό, 'such as to make one after hearing it abandon the enquiry,' cp. XI. 18, l. 111 *n.*

74. μαθεῖν *sc.* αὐτήν, *i.e.* τὴν γεωργίαν.

77. ἄλλως τε καὶ εἰ, 'especially if,' cp. III. 9, l. 70.

Chapter XVI

§ 1, l. 1. πρῶτον μὲν has no δέ following, cp. XII. 11, l. 57.

2. οὐ χαλεπὸν ἐστίν (*sc.* ἐκεῖνο) κτλ., 'that point in farming which they say is most intricate is not difficult.'

3. τῆς γεωργίας is partitive genitive after ὅ, cp. XV. 1, l. 13.

4. ἐργαζόμενοι, a variation on the usual ἐργῶ δέ contrasted with λόγῳ μὲν. Translate λόγῳ, 'in theory,' ἐργαζόμενοι, 'by practical experience.'

§ 2, 5. γάρ, epexegetic of the point referred to in the last section, cp. IV. 5, l. 37 *n.*

τὸν μέλλοντα ὀρθῶς γεωργήσειν, 'the man who is going to make a proper farmer,' cp. V. 15, l. 67, etc.

6. τῆς γῆς, 'of the soil.'

7. ὀρθῶς γε *sc. φασί*. μή is due to the hypothetical or generic nature of the phrase, cp. 3, l. 12.

§ 3, 10. οὐκοῦν, cp. I. 6, l. 32 *n*.

ἀλλοτριίας γῆς is partitive genitive after τοῦτο, which is expanded by the two ὅτι clauses.

11. ἔστι, 'it is possible.'

ὅτι τε δύναται φέρειν κτλ., cp. Verg. *Georg.* I. 51 sqq. *prae-discere...cura sit...quid quaeque ferat regio, et quid quaeque recuset.*

12. τοὺς καρποὺς καὶ τὰ δένδρα, cp. IV. 8, l. 69 *n*.

13. θεομαχεῖν, 'to contend against providence.'

14. ἄν, anticipatory of ἂν ἔχοι, cp. XV. 10, l. 60, II. 13, l. 97 *n*.

δέοιτο, cp. XV. 11, l. 69.

15. ἢ *sc. σπείρων καὶ φυτεύων*.

16. ἦδοιτο κτλ. The subject of the varying propensities of different soils is dealt with by Vergil in *Georg.* I. 54 sqq., II. 178 sqq.

§ 4, 17. δύναμιν, 'capacity.'

19. ἀληθέστερα, cp. VII. 25, l. 138 *n*.

§ 5, 20. χερσεύουσα, concessive, cp. XV. 3, l. 24. For χερσεύειν cp. v. 17, l. 81.

22. θεραπευομένη, 'if carefully treated.' Cp. Vergil, *Georg.* II. 182 *indicio est, tractu surgens oleaster eodem | plurimus, et strati baccis silvestribus agri.*

23. καλά, predicative. μὲν δὴ, cp. I. 14, l. 92 *n*.

24. μὴ πάνυ, 'not at all.' For μή cp. 2, l. 7 *n*.

§ 6, 26. τοῦτο...ἀποτεθαρρηκέναι (from ἀποθαρρέω) ὡς..., 'to have gained full assurance on this point, namely that...'

28. φοβούμενον μὴ οὐ. 'I am afraid that a thing may happen' is φοβοῦμαι μὴ τι γένηται: 'I am afraid that a thing may not happen' is accordingly φοβοῦμαι μὴ οὐ τι γένηται: cp. Lat. *vereor ne* and *vereor ut (=ne non)*.

§ 7, 29. ἀνεμνήσθην τὸ τῶν ἀλιέων, 'I am reminded of what fishermen do.'

30. ὅτι, 'namely, that.' ὄντες, concessive, cp. 5, l. 20.

καταστήσαντες is transitive. The ship must be understood as the object.

31. ἐπὶ θέαν, 'for the view,' 'to look around them,' cp. III. 7, l. 50 n.

32. παρατρέχοντες ἅμα, 'all the time as they are going rapidly past.'

33. καρπούς, cp. 3, l. 12, IV. 8, l. 69 n.

ἀποφαίνεσθαι sc. γνώμην, 'to express an opinion.' This use, with γνώμην omitted, occurs several times in Plato.

36. τοῖς ἐμπείροις is the dative of resemblance after κατὰ ταῦτά, cp. I. 5, l. 30.

37. τὰ πλείστα, 'in most cases,' cp. III. 15, l. 112 n.

§ 8, 39. βούλει is grammatically parenthetical. ἄρξωμαι is the dubitative or deliberative subjunctive, cp. IV. 4, l. 27.

40. ἐπισταμένῳ. The participle, not the main verb, contains the predicative emphasis of the sentence: cp. IV. 25, l. 169 n. Translate, 'I know that in you it is to one who understands a very great deal... that I shall be telling....'

§ 9, l. 42. ἐκείνο anticipates the clause ὅπως ἂν ἐγὼ κτλ.

43. ἂν μανθάνειν represents the potential ἂν μανθάνοιμι in *Oratio Recta*.

φιλοσόφου... ἀνδρός is in parenthesis, 'for this is especially the duty of a man who is a philosopher.'

44. ὅπως, 'how,' cp. II. 9, l. 70 n. ἐργαζόμενος (= εἰ ἐργαζοίμην) is emphatic, 'how I should have to work the land to obtain.'

§ 10, 47. οὐκοῦν, cp. 3, l. 10.

For μέν not followed by δέ cp. I. 1, l. 1, III. 8, l. 61 n.

τῷ σπόρῳ νεὸν ὑπεργάζεσθαι, 'to prepare fallow land for sowing,' cp. XX. 3, l. 16.

§ 11, 49. οἶδα γάρ, 'Yes, I do know it.'

50. εἰ ἀρχοίμεθα; Some interrogative apodosis, such as τί ἂν γίγνοιτο, has to be supplied, cp. XVII. 8, l. 50.

χειμῶνος, cp. IX. 4, l. 20 n.

51. πηλός, 'mud.'

52. δοκεῖ sc. ἀρχεσθαι ἀροῦν τὴν γῆν.

53. κινεῖν, 'to stir,' 'to turn up,' epexegetic of σκληρά, cp. V. 18, l. 87 n.

τῷ ζεύγει, 'with the team' of oxen which drew the plough, and so 'with the plough.'

§ 12, 54. κινδυνεύει, from meaning 'there is a risk that,' comes to mean 'it may be that,' or 'it is probable that,' cp. XVIII. 3, l. 24.

εἶναι ἀρκτέον = ἀρχεσθαι δεῖν, cp. VII. 35, l. 190 n.

56. γάρ, 'Yes, for.' χεῖσθαι, 'crumbles,' Lat. *laxari*.

58. καὶ sc. εἰκός ἐστι.

59. κόπρον τῇ γῇ παρέχειν, 'furnishes manure for the soil.'

60. καρπόν, 'seed.' The reference is to the rank grasses which have grown up since the harvest.

§ 13, 61. ἔτι, 'in addition.'

εἰ μέλλει ἔσσεσθαι, 'if it is to be,' cp. 2, l. 5, v. 15, l. 67, etc.

62. ὕλης καθαράν, 'clear of undergrowth.' ὕλης is genitive of separation, cp. IV. 7, l. 61.

ὕλη is used frequently in the latter part of the book to denote rank vegetation or weeds, *not* timber.

63. ὀπτῆν πρὸς τὸν ἥλιον, 'burned' or 'baked in the sun,' cp. Verg. *Georg.* I. 65 *glebas iacentes | pulverulenta coquat maturis solibus aestas*.

ὅτι μάλιστα, cp. VII. 12, l. 73.

65. οὕτως ἔχειν, cp. II. 12, l. 90.

§ 14, 67. ἄλλως πως contains the suppressed protasis of ἀν γίγνεσθαι (ἀν γίγνοιτο in *Oratio Recta*), cp. VI. 7, l. 34 n.

68. ὅτι πλειστάκις, 'as many times as possible,' cp. 13, l. 63.

69. μεταβάλοι, 'were to turn over,' i.e. 'plough,' Lat. *novare*.

70. μὲν οὖν, cp. VII. 37, l. 202 n.

ἀν must be taken with all the three optatives which follow.

71. ὕλη, v. 13, l. 62 n. ἐπιπολάζοι, 'lie on the surface.'

73. αὐτήν, i.e. τὴν γῆν.

74. τῷ ζεύγει, cp. II. 1, l. 53.

§ 15, 75. σκάπτοντες, 'by digging' or 'hoeing' (instead of by ploughing with a team).

τῆν νεὸν ποιοίεν, 'prepared their fallow land' for sowing, cp. XI. 16, l. 98 n.

76. οὐκ εὐδηλον sc. ἐστίν.

καὶ belongs to δίχα δεῖ ποιεῖν.

78. γε, 'Yes.' καταβάλλειν sc. εὐδηλὸν ἐστίν ὅτι δεῖ.

79. ἐπιπολήs. The word ἐπιπολή, 'surface,' is used by good

writers in the genitive only, in an adverbial (or prepositional) sense, cp. XIX. 4, l. 24.

στρέφειν, cp. Verg. *Georg.* I. 148 *ferro vertere terram.*

80. ὠμή, 'unbaked,' 'not exposed to the sun.'

αὐτῆς, i.e. τῆς γῆς, partitive genitive.

Chapter XVII

§ 1, l. 3. δοκεῖ sc. ταῦτὰ ἀμφοτέροις ἡμῶν.

γὰρ οὖν expresses assent, cp. XIX. I, l. 3.

4. μέντοι for δέ in contrast to μέν (l. 1), cp. IO, l. 72, II. 3, l. 22.

τοῦ σπόρου ὄρας. When two substantives, one dependent on the other, are used to express what is practically a single idea, it frequently happens in Greek poetry that only one article instead of two is used. This usage is rare in prose.

ἄλλο τι...ῆ, cp. I. 16, l. 117 n.

5. τὴν ὄραν σπείρειν sc. δεῖν, 'that it is necessary to sow in the season.' For the accusative cp. I. 23, l. 167.

6. πείραν λαβόντες, cp. VIII. 21, l. 132.

7. οἱ νῦν sc. ἄνθρωποι, 'the men of the present day.'

§ 2, 8. γάρ, cp. IV. 5, l. 37 n.

9. που, 'surely,' 'you will admit,' cp. VIII. 20, l. 125.

πρὸς τὸν θεὸν ἀποβλέπουσιν, cp. II. 8, l. 58 n.

10. ὅποτε βρέξας...ἀφήσει, 'to see when,' 'in expectation of the time when he will send rain and let them...,' cp. IV. 5, l. 31 n. βρέχω is not used in Attic in this sense.

ἀφήσει, 'will allow,' 'will give an opportunity of.' Pliny refers to this passage in *N.H.* XVIII. 25, 60.

11. δέ γ', cp. 7, l. 45, I. 7, l. 44 n.

τὸ μὴ ἐν ξηρᾷ (sc. γῆ) σπείρειν ἐκόντες εἶναι, 'that they must not sow in dried-up soil if they can help it.' The phrase ἐκὼν εἶναι = ἐκὼν (the infinitive is limitative) occurs several times in prose, almost always in a negative sentence.

13. δῆλον ὅτι, cp. VII. 19, l. 111 n.

πρὶν κελευσθῆναι, cp. II. 9, l. 67 n.

§ 3, 15. οὐκοῦν, cp. I. 6, l. 32 n. ταῦτα μὲν, cp. XVI. I, l. I.

17. γάρ, 'Yes, for.'

γίγνεται ὁμοιοεῖν, 'it comes about that men think alike.'

18. οἶον, 'for example.'

19. ἱμάτια, 'clothing,' cp. VIII. 19, l. 120 n.

§ 4, 21. ἐν τῷδε, anticipating πρότερον κτλ.

23. πρῶμος *sc.* σπῆρος. Though all agree not to sow before the rain comes, there are differences of opinion as to what part of the rainy season is most suitable.

24. καί γ', 'Yes, and...'

οὐ τεταγμένως τὸ ἔτος ἄγει, 'does not bring on the years quite uniformly.'

25. τὸ μὲν *sc.* ἔτος. κάλλιστα (adverb) *sc.* ἄγει.

§ 5, 28. χρῆσθαι ἐκλεξάμενον, 'that a man should choose and keep to.'

29. εἴαν τε...εἴαν τε, 'whether...or,' Lat. *sive...sive*.

§ 6, 32. κράτιστον is superlative of κρείττον (l. 27).

33. παντὸς μετέχειν τοῦ σπόρου, 'to take part in the whole period of sowing,' *i.e.* to sow some part during each of the three divisions of seed-time.

35. ποτὲ μὲν...ποτὲ δέ, 'in one season...in another.'

μηδ' ἱκανόν *sc.* σῖτον λαμβάνειν.

37. καὶ ταῦτα, cp. VIII. 23, l. 143 n.

§ 7, 39. τί γάρ; 'well then.'

40. ποικίλη, 'complicated.'

41. πάντως, 'by all means,' cp. VII. 37, l. 201 n.

43. καὶ σύ που, 'even you, I suppose,' ironically referring to Socrates's earlier professions of ignorance: cp. 2, l. 9.

44. καὶ γάρ, 'Yes, for...'

45. δέ γε, cp. 2, l. 11.

48. ὡσπερ τοῖς κιθαρισταῖς, 'as it does for lyre-players,' *dativus commodi*. For κιθαρίζειν *v.* note on II. 13, l. 95.

ὅπως δύνηται after μελέτης, cp. XX. 16, l. 85, VII. 34, l. 183 n.

49. τῇ γνώμῃ, 'the will,' cp. XXI. 8, l. 50.

§ 8, 50. πάνυ μὲν οὖν, cp. I. 7, l. 44, VII. 37, l. 202 n.

ἦν δέ γε κτλ. For this form of question cp. XVI. 11, l. 50 n.

ἦ μὲν...ἦ δέ are in partitive apposition to ἡ γῆ, cp. VII. 28 l. 154, etc.

51. λεπτοτέρα, 'comparatively poor,' cp. VII. 25, l. 138 n.

52. ἀρά γε, cp. I. 1, l. 3 n.

τὴν μὲν λεπτοτέραν ὅπερ ἀσθενεστέραν fully expanded would be τὴν μὲν λεπτοτέραν ταῦτὸ εἶναι λέγεις ὅπερ ἀσθενεστέραν εἶναι λέγεις; Translate, 'by comparatively light do you mean a comparatively weak soil?'

56. πλείον *sc.* σπέρμα διδοίης.

§ 9, 57. νομίζω here has its original meaning of 'I make it my custom.'

58. ἐπιχεῖν ὕδωρ. The practice of diluting wine with water was universal among the Greeks and Romans.

59. κάν = καὶ ἐάν.

60. δυνατωτέροις may here have, as in Lysias 169, 17, the sense of 'well-to-do.' It does not refer to physical ability, as it does in VII. 23, l. 131.

61. εἰ, 'whether.'

63. ὑποζύγια, 'beasts of burden,' might be horses, mules, or oxen, *cp.* XVIII. 4, l. 28.

§ 10, 66. ἀλλὰ παίζεις μὲν σύ γε, 'you are joking, of course,' *i.e.* in suggesting that soil grows stronger, like a horse, by having more corn put into it. εὖ ἴσθι is parenthetical, *cp.* X. 13, l. 88.

68. ἐν ᾧ, 'during the time when.' The antecedent ἐν τούτῳ is understood, *cp.* III. 5, l. 40.

69. χλόης γενομένης, 'when the first green shoot has sprouted.'

70. καταστρέψης with ἔπειτα, 'you afterwards turn it over downwards,' *i.e.* plough it in.

αὐτό. The neuter refers grammatically to τὸ σπέρμα, though it is τὸ σπέρμα καὶ τὴν χλοήν that the sense requires.

72. ἦν μέντοι for ἦν δέ after ἦν μὲν in l. 67, *cp.* I, l. 4, II. 3, l. 22.

ἐκτρέφειν διὰ τέλους, 'complete the process of nourishing.'

73. ἐς τέλος, 'in the end.'

74. καί...δέ, 'even so.'

75. ἀδρούς, 'strong,' 'well-grown.'

§ 11, 77. μείον, predicative, 'in less quantity.'

79. νομίζεις, *cp.* 9, l. 57 *n.*

80. πράγματα, 'business,' 'work.'

§ 12, 81. σκαλέας, 'hoers'; the word occurs only here and in 15, l. 108.

82. ἐμβάλλετε τῷ σίτῳ, 'do you put to work on the corn.'

83. **δήπου** is frequently used in stating an obvious truth for argumentative purposes, cp. VIII. 22, l. 137.

85. **τί γὰρ οὐκ;** 'most certainly,' lit. 'how should I not?' *sc.* εἰδέναι μέλλω, cp. XVIII. 1, l. 6.

86. **οὐκοῦν**, cp. I. 6, l. 32 *n.*

θῶμεν, 'let us assume that.'

τοῦ σίτου is partitive genitive after **τινά**, 'some part of the grain.'

87. **αὐτῶν**, *i.e.* τῶν ὑδάτων.

ιλύος, the mud or sediment left when a flood subsides.

ψιλωθῆναι ὑπὸ ρεύματος, 'to be uncovered by a flood.'

88. **ῥῆλη**, 'weeds,' cp. XVI. 13, l. 62 *n.*

89. **δήπου**, 'you know,' cp. l. 83.

τῷ σίτῳ is governed by the **σύν** in **σύνεξορμῆ**.

§ 13, 92. **οὐκοῦν**, cp. 15, l. 107, I. 6, l. 32 *n.* **ἐνταῦθα**, 'at that point.'

94. **πάνυ μὲν οὖν** *sc.* δοκεῖ μοι δεῖσθαι, cp. 8, l. 50.

95. **κατιλυθέντι** *sc.* σίτῳ.

τί ἂν ποιοῦντες κτλ. The true predicative idea lies in the participle, which contains the protasis **εἰ ποιοῦσιν**, cp. II. 1, l. 6 *n.* For the reduplication of **ἂν** cp. II. 13, l. 97 *n.*

96. **σοι** must be taken with **δοκοῦσι**. **ἂν ἐπικουρῆσαι** is for **ἂν ἐπικουρήσειαν** in *Oratio Recta*.

97. **ἐπικουφίσαντες τὴν γῆν**, 'by lifting up the soil,' *sc.* ἐμοὶ δοκοῦσιν ἂν ἐπικουρῆσαι τῷ σίτῳ. **ἐπικουφίζειν** is used in a metaphorical sense in XI. 10, l. 63.

98. **τί δέ** *sc.* ποιοῦντες κτλ. as in l. 95.

τὰς ῥίζας, accusative of respect.

99. **ἀντιπροσαμησάμενοι (ἄπ. λεγ.) τὴν γῆν**, 'by scraping up new soil.' **ἂν** (*sc.* ἐπικουρῆσαι κτλ. as in l. 96) recalls that the sentence is conditional.

§ 14, 100. **τί γὰρ ἦν**, cp. III. 1, l. 5, etc.

πνίγη *sc.* τὸν σίτον. **τῷ σίτῳ**, for the dative cp. 12, l. 89 *n.*

101. **διαρπάζουσα τοῦ σίτου τὴν τροφήν**, 'by robbing the corn of its nutriment.' **τοῦ σίτου** is the genitive of separation, cp. IV. 7, l. 61.

102. **τῶν μελιττῶν**, genitive of separation.

103. **τροφὴν καταθῶνται**, 'have stored up for food.' **τροφὴν** is in predicative apposition to **ἄ**. For **ἄ...ἐργασάμεναι** cp. I. 22, l. 157.

104. τὴν τροφήν is in the MSS. but seems to be an error of copyists. Thalheim conjectures τῆς τροφῆς, but it is better to omit the words.

§ 15, 107. ἐμβαλεῖν *sc.* τῷ σίτῳ, *v.* 12, l. 82.

110. οἶόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι, 'what a (good) thing it is to introduce one's similes (images) aptly.'

111. πρὸς, 'in comparison with.'

Chapter XVIII

§ 1, 1. ἐκ τούτου, 'after that,' 'next.'

ἄρα, *cp.* I. 8, l. 46.

2. ἔχεις *sc.* διδάσκειν.

καὶ εἰς τοῦτο, 'on this subject also.'

3. ἦν μή γε φανῆς...ἐπιστάμενος, 'Yes, unless you prove to understand.' For the participle with φαίνομαι *cp.* IV. 7, l. 53 *n.*

ταῦτά ἐμοί, *cp.* I. 5, l. 30 *n.*

4. μέν is merely emphatic (it is a weak form of μήν) and is not to be taken closely with οὖν.

6. τί δ' οὐ μέλλω *sc.* εἰδέναι, 'how am I not likely to know?' 'of course I know,' *cp.* XVII. 12, l. 85, XIX. 9, l. 51.

7. ἔνθα πνεῖ = αὐτοῦ ἐνθεν πνεῖ, 'on the side from which the wind is blowing,' *i.e.* with one's back to the wind, to windward.

8. ἀντίος, 'facing.'

10. ἀντίον ἀχύρων καὶ ἀθέρων, *i.e.* facing the direction in which they fall or are blown by the wind. ἄχυρον generally means the chaff left over from threshing; here it must refer to the stalks.

§ 2, 12. ἀκροτομολῆς ἄν, 'would you cut off the tips?'

14. κάλαμος, 'stalk.'

16. ὀρθῶς ἂν ποιεῖν μεσοτομῶν, 'that I should be doing right if I cut it half-way up.' For the participle representing the protasis εἰ μεσοτομοῖην *cp.* II. 3, l. 19, etc.

Varro, *de Re Rustica* I. 50, mentions three methods of reaping, including that of cutting the stalks in the middle, holding the tops with the left hand; the remaining stubble was cut later.

17. μοχθῶσι περιττόν πόνον...ᾧν οὐδὲν προσδέονται, 'may have unnecessary work over what they do not need at all.'

20. κατακαυθέν = εἰ κατακαυθείη.

εἰς κόπρον κτλ., 'if thrown on the ground for manure would help to increase the supply of manure.' Vergil, *Georg.* I. 84 sqq., discusses this burning of the stubble.

§ 3, 22. ἐπ' αὐτοφώρῳ, lit. 'in the very act'; translate 'out of your own mouth.'

23. ἄπερ ἐγὼ sc. οἶδα.

24. κινδυνεύω sc. εἰδέναι, 'it is probable that I do,' cp. XVI. 12, l. 54 n.

25. εἰ, 'whether.'

26. ὑποζυγίῳ, cp. XVII. 9, l. 63. The ancient method of threshing corn was to place it on a prepared hard floor in a place exposed to the wind, and to cause the beasts of labour to walk continually on the corn. The wind blew away most of the chaff separated from the grain by the animals' tread. This method survives in primitive parts of the world, and even in Europe; I have seen corn being trodden out in Malta by a horse, a mule, and an ox yoked together.

§ 4, 29. βούς, ἡμίονος, ἵππους. The horse was principally used in Greece for military and ceremonial purposes and for racing (cp. II. 6, l. 41 ἵπποτροφίας). As in the mountainous parts of Southern and Eastern Europe to-day, the mule was the principal transport animal and the ox, whose use for transport depends on the existence of reasonably level roads, was employed to draw the plough or haul burdens for short distances on the farm.

31. πατεῖν κτλ. in apposition with τοσοῦτον.

ἐλαυνόμενα, 'when they are driven.'

32. τί γὰρ ἄλλο, 'why, what else.' For this 'potential' construction v. I. 2, l. 7 n.

§ 5, 33. ὅπως, 'how.' ὀμαλιέται, future middle of ὀμαλίξω used in the passive sense, 'is to be kept level,' cp. 6, l. 45, II. 8, l. 58.

34. τίνι τοῦτο sc. μελεῖ, which has to be understood also with τοῖς ἐπαλωσταῖς in the next line.

35. δῆλον ὅτι, cp. VII. 19, l. 111 n.

τοῖς ἐπαλωσταῖς (ἄπ. λεγ.), 'those in charge of the threshing.'

37. αἰεῖ, closely with τὰ ἀτριπτα, in its meaning of 'at frequent intervals,' 'from time to time,' rather than 'continuously.'

δῆλον ὅτι, v. l. 35.

38. δῖνον, 'round floor.'

39. οὐδέν is adverbial, as in I. 10, l. 66, etc.

λείπει is 2nd person singular, 'you fall short of,' 'are inferior to,' and ἐμοῦ is the genitive of comparison (or separation), cp. XIV. 10, l. 42.

§ 6, 42. καθαροῦμεν τὸν σῖτον, *i.e.* separate the grain from the husks etc. which have not blown away from the threshing-floor.

43. καί...γε, 'Yes, and....'

44. ἦ, cp. I. 2, l. 7 n.

προσηνέμου, 'towards the wind,' 'windward,' *i.e.* the side *from* which the wind is blowing.

45. ἄρχη *sc.* λικμᾶν.

οἴσεται, future middle used as passive, cp. 5, l. 33, II. 8, l. 58.

σοι is the 'ethic' dative, 'your husks will be carried, etc.,' cp. I. 11, l. 72.

46. ἀνάγκη γάρ, 'it must be so.'

§ 7, 47. αὐτά, *i.e.* τὰ ἄχυρα.

49. γάρ, 'Yes, for....' πολύ ἐστιν, 'it is of much importance.'

51. ἐκ τοῦ ὑπηνέμου *sc.* μέρους τῆς ἄλω, 'at the leeward side,' that which is *under* the wind of the other side, the opposite of προσηνέμου in l. 44.

52. ἀχυροδόκη, 'the place for the chaff,' *i.e.* the empty part of the floor to leeward reserved for the chaff.

§ 8, 54. τοῦ ἡμίσεος is the neuter substantive and governs τῆς ἄλω.

55. εὐθύς...λικμήσεις, 'will you at once go on to winnow.' κεχυμένου, 'scattered about.'

56. συνώσας, in contrast to εὐθύς κτλ., 'only after pushing together.'

57. τὸν καθαρὸν (*sc.* σῖτον), cp. X. 7, l. 52.

τὸν πόλον. The meaning is doubtful. πόλος generally contains the idea of an axis or pivot, but the centre of the threshing-floor can scarcely be meant here. Some editors take the meaning to be the 'circumference' or 'outer margin' of the floor. L. and S. translate 'land turned up with the plough,' but although that may be the ultimate destination of the chaff it can hardly be the right meaning here.

ὡς εἰς στενότατον for εἰς ὡς στενότατον, 'into as narrow a space as possible.'

58. συνώσας *sc.* λικμήσω.

59. μοι, cp. 6, l. 45 *n.* on σοι.

§ 9, 61. μὲν δὴ, cp. I. 14, l. 92. ἄρα conveys an inference, often with an ironical flavour, cp. I. 8, l. 46, XI. 5, l. 26 *n.*

ὡς, 'how,' after διδάσκειν.

σῖτον, anticipatory accusative, cp. VI. 14, l. 74 *n.*

62. κἄν = καὶ ἄν, the καὶ going closely with ἄλλον.

ἂν δύναιο is 'potential,' cp. I. 2, l. 7 *n.*

64. ἐλήθητι ἔμαυτὸν ἐπιστάμενος, 'I had forgotten that I knew.'

65. πάλαι ἐννοῶ, 'I have been thinking for a long time.' πάλαι is frequently used with a present tense to denote an action which started in the past and has continued up to the present. Similarly it is used with an imperfect tense to denote an action which is both pluperfect and imperfect.

εἰ, 'whether.' ἄρα is ironical, *v.* 9, l. 61 *n.*

λέληθα *sc.* ἔμαυτόν.

67. ταῦτα, *i.e.* χρυσοχοεῖν κτλ.

68. ὁρῶ δ' ὡσπερ γεωργοῦντας κτλ. The argument is: I have never been taught farming, yet I prove to have knowledge of it through observation; have I then no knowledge of these other sciences, though I have as great opportunities of observing them as of observing farming?

§ 10, 70. ἔλεγον...πάλαι is not the idiom referred to in *n.* on l. 66. It means, 'I was saying a little time ago,' *i.e.* in XV. 4.

71. καὶ ταύτῃ, 'in this particular respect,' cp. XXI. 4, l. 21.

73. The text from here to the end of the chapter seems to be corrupt, and several editors omit the passage as an interpolation. Jacob conjectures ἄ γε δὴ κτλ.· τὰ μὲν γὰρ κτλ., the first sentence then meaning 'yes (it is easy), at least what I know of it.'

Chapter XIX

§ 1, 1. τέχνης is the partitive genitive, used predicatively with ἔστι.

3. γὰρ οὖν, cp. XVII. 1, l. 3 *n.*

4. Notice the contrast between the 'potential' optative with ἄν and the indicative, 'how is it possible that I should understand... while I certainly do not understand...?'

§ 2, 6. ἐπίστασαι *sc.* τὰ ἀμφὶ τὴν φυτείαν.

7. ὅστις is generic (Latin *quippe qui*), cp. XXI. 10, l. 59.

μήτ' is due to the generic force, even as the subjunctive is used in the corresponding Latin construction, cp. 3, l. 12.

8. ὀπόσον βάθος, accusative of extent, cp. IX. 16, l. 97.

τῷ φυτῷ, 'for the plant.' It is to the young vine in particular that this conversation refers.

10. ὅπως ἂν ἐν τῇ γῆ κτλ., 'in what manner it must be put in the soil to grow best.' For the reduplicated ἂν cp. II. 13, l. 97 n., and for the participle containing the true predicative notion of the sentence cp. II. 1, l. 6 n. For ὅπως with ἂν and the optative cp. II. 9, l. 70 n.

§ 3, 12. μή is used as the negative in relative clauses where a condition or generality is implied, cp. 2, l. 7 n. If τοῦτο ὅ took the place of the indefinite ὅ τι, the negative would be οὐκ.

14. οἶδ' ὅτι, 'certainly,' parenthetical, cp. II, l. 67.

15. καὶ πολλάκις ἔγωγε sc. ἐώρακα κτλ., 'Yes, I have, often.'

16. τριπόδου sc. βοθύνου. The Greek foot-measure varied, but the Attic standard was equal to 295·7 millimetres, or about 11·64 inches.

17. οὐδὲ μὰ Δί', cp. II. 2, l. 15 n.

πενθημιποδίου (sc. βοθύνου), 'two and a half feet' (lit. 'five half-feet'). The genitive is that of comparison after βαθύτερον understood.

18. τί δέ, 'well then,' 'again.' τὸ πλάτος is accusative of respect.

§ 4, 21. τὸ βάθος, cp. τὸ πλάτος in l. 18.

23. ἐξορύττοιτο ἂν σκαπτόμενα, 'they would be uprooted when having the soil loosened around them.' For the process of loosening the soil around vines cp. Verg. *Georg.* II. 398 sqq. *omne quotannis | terque quaterque solum scindendum glæbaque versis | aeternum frangenda bidentibus.*

24. λίαν οὕτως ἐπιπολῆς, 'so much too close to the surface,' cp. XVI. 15, l. 79.

§ 5, 25. τοῦτο μέν, cp. XVI. 10, l. 47 n.

26. βαθύτερον sc. βόθυνον. πενθημιποδίου sc. βοθύνου.

28. γάρ, 'Yes, for.'

§ 6, 30. ξηροτέραν, 'comparatively dry' (or 'light'), cp. VII. 25, l. 138 n.

32. μὲν γοῦν, cp. I. 23, l. 165.

33. τὸν Λυκαβηττόν. Mount Lycabettus was outside the walls of Athens, about a mile north-east of the Acropolis.

34. τῷ Φαληρικῷ ἔλει, 'the low ground at Phalerum.' The hill of Munychia projected into the sea five miles south-west of Athens; to each side of it was one of the ports of Athens, the city itself being inland. On the east was the open bay of Phalerum, on the west the narrower and deeper inlet of Peiraeus. The bay of Phalerum was between the Long Walls joining Athens to the sea.

§ 7, 38. ὀρύττων = εἰ ὀρύττοις, cp. II. 3, l. 19, etc. βαθύν *sc.* βόθρον.

39. ἔτι φυτεύειν, 'to go on planting.'

41. ὀπηνίκα, 'at what season,' more precise than ὁπότε.

42. ἑκατέρα *sc.* γῆ, cp. XVII. 2, l. 11.

43. μάλιστα *sc.* εἶδον, cp. III. 13, l. 101 *n.*

§ 8, 45. ὑποβαλῶν = εἰ ὑποβάλοις, cp. 7, l. 38, etc. ὑποβαλῶν τῆς γῆς τῆς εἰργασμένης must only be taken with the first member of the disjunctive question. For the position of ἄν cp. II. 1, l. 6 *n.*

47. μαλακῆς, *i.e.* εἰργασμένης. εἰς τὸ σκληρόν, 'through into hard ground' is to be taken with διὰ τῆς μαλακῆς as well as with διὰ τῆς ἀργοῦ. ἀργοῦ, 'untilled.'

48. δῆλον (*sc.* ἐστίν) ὅτι, cp. VII. 19, l. 111 *n.*

§ 9, 50. τῷ φυτῷ. The dative is governed by the preposition in ὑποβλητέα. Here the verbal is used with the personal construction, not as in VII. 35, l. 190 etc.

51. τί δ' οὐ μέλλει *sc.* ὑποβάλλεσθαι, cp. XVIII. 1, l. 6.

52. τιθείς = εἰ τιθείης, cp. 7, l. 38, etc.

πρὸς τὸν οὐρανόν with βλέπον.

53. ἢ καὶ πλάγιόν τι κτλ., 'or would you lay some of it obliquely beneath the soil which is thrown into the hole, so that it lies in the shape of a Gamma upside down,' *i.e.* ↓.

§ 10, 56. οὕτω, 'in the latter way.' πλείονες, predicative, 'in greater number.' ὀφθαλμοί, 'buds' (cp. our expression 'eyes' of potatoes).

57. ἄνω, 'above ground,' emphasised by καὶ even as καὶ in the next line emphasises the contrasted τοὺς κατὰ τῆς γῆς.

59. οὖν, not καί, is the connexion between this sentence and the last.

61. **ταχύ**. The adjective *ταχύς* is frequently used with verbs where we should use the adverb.

§ 11, 64. **έμοί**, cp. 12, l. 74, XVIII. 1, l. 3.

τυγχάνεις with the participle, cp. I. 4, l. 20 n.

τήν γήν and **περὶ τὸ φυτόν** must be taken with both verbs.

65. **καί**, 'also.'

66. **μὲν γάρ** has no corresponding clause with **δέ**, cp. I. 3, l. 14 n. χ

67. **σεσαγμένον**. *τὸ φυτόν* must be the subject, though *γῆν* is the object of *σάξαις ἄν* in l. 65, and therefore of *σάττοιμ' ἄν* in l. 66. Possibly however the construction is impersonal.

εἶ οἶδ' ὅτι, cp. 3, l. 14 n.

69. **μέχρι βυθοῦ**, 'to a considerable depth.' **κίνδυνος** sc. *ἄν εἴη*.

ὑπὸ μὲν τοῦ ὕδατος, though in the MSS., is probably an interpolation.

71. **ἤγουν χαυνότητα** is not required by the sense, and is probably, like the words above, interpolated from an explanatory note in the margin.

§ 12, 73. **ἀμπέλων**. It is to the vine in particular that all the preceding conversation refers, though the chapter began with a mention of trees in general.

76. **συκῆν**. The fig-tree is still extensively cultivated in Greece and Asia Minor. It is also found growing wild throughout southern Europe.

77. **ἀκρόδρυα**, 'fruit-trees.' It is thought that the word may refer particularly to hard-shelled fruits, such as the acorn and chestnut. The walnut is not a native of Greece, but was introduced in very early times, and is mentioned by Sophocles. Other fruit commonly cultivated in Greece, both now and in ancient times, are the pomegranate, the quince, the medlar, the apple, and the pear.

78. **καλῶς ἐχόντων**, cp. IX. 15, l. 89. The genitive is partitive after *τί*.

79. **ἀποδοκιμάσαις**, 'reject as unworthy,' cp. VI. 8, l. 37 n.

§ 13, 81. **ἐλαίαν**. The Attic form *ἐλαάν* is restored by Dindorf. The olive-tree is a characteristic feature of most parts of Greece. The fruit was used for the obtaining of oil (*ἐλαιον*) and for eating; the principal uses of olive-oil were for anointing the body after the bath (cp. IX. 7, 40) and for lamps.

83. **ἀποπειρᾶ μου**, 'you are merely testing me.'

μάλιστα πάντων (lit. 'most of all'), 'perfectly well.'

84. βαθύτερος *sc.* ἢ τῇ ἀμπέλῳ ὀρύττεται.

85. καὶ γὰρ κτλ. explains the previous statement ὀρᾶς κτλ.

παρὰ τὰς ὁδοῦς, 'by the roadsides.'

86. πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσστιν, 'there are stumps attached to all the shoots.' The olive sprouts readily from cleft pieces of the trunk of an old tree, and this method of making plants is still generally used in olive-growing countries. Cp. Verg. *Georg.* II. 3^o sq.

87. τῶν φυτῶν after ταῖς κεφαλαῖς.

88. πηλόν, 'clay,' was smeared thickly over the stump to protect it from rotting through rain and sun.

89. ἐστεγασμένον, 'roofed over,' 'covered' with a pot (ὄστρακον, l. 92) or similar protection.

§ 14, 91. καὶ ὀρῶν δὴ κτλ., 'and which of all these things (αὐτῶν refers to ταῦτα πάντα in l. 90) do you not understand from actually seeing them?'

τὸ ὄστρακον, anticipatory accusative, cp. VI. 14, l. 74 *n.*

92. πῶς for ὅπως, cp. VIII. 14, l. 96.

94. μὰ τὸν Δί', cp. II. 2, l. 15 *n.*

ῶν = τούτων ᾗ, cp. III. 13, l. 101 *n.*

95. πάλιν, 'again.' A conjecture is πάλαι which would have the same meaning as in XVIII. 9, l. 65.

τί ποτε... οὐκ ἔφην, 'why ever I denied it.'

πάλαι, cp. XVIII. 10, l. 70 *n.*

96. συλλήβδην, 'collectively,' 'generally,' contrasted with καθ' ἕνα ἕκαστον in l. 98.

97. οὐ γὰρ ἐδόκουν κτλ., 'for I did not believe I should have anything at all to say about how planting must be done.'

§ 15, 100. ἄρα, cp. I. 1, l. 3 *n.*

101. διδασκαλία, 'method of teaching.' The asking of questions was of course the method of teaching adopted by Socrates himself.

102. ἄρτι γὰρ δὴ καταμανθάνω, 'for since lately, you see, I am beginning to learn.'

ἢ με ἐπηρωτήσας ἕκαστα, 'owing to the way in which you have asked me questions one by one.'

103. γάρ, cp. IV. 5, l. 37 *n.* ῶν = τούτων ᾗ, cp. 14, l. 94.

105. οἶμαι, parenthetical.

§ 16, 108. ἐρωτῶν = εἰ ἐρωτῶην, cp. 7, l. 38, etc. For the reduplication of ἄν cp. 2, l. 10, 11. 13, l. 97 n.

καλόν *sc.* ἐστὶν ἀργύριον. Ischomachus is referring in this section to the remarks of Socrates in XVIII. 9.

109. διαδοκιμάζειν, cp. VI. 8, l. 37 n. on the meaning of δοκιμάζειν.

110. κίβδηλα, 'counterfeit,' cp. X. 3, l. 24.

περὶ αὐλητῶν *sc.* ἐρωτῶν *σε.*

113. ἴσως ἄν *sc.* δύναίό με πείσαι.

γεωργεῖν after ἐπιστήμων εἶην as though it were ἐπιστάμην, cp. XX. 16, l. 85.

§ 17, 116. οὐκ ἔστι ταῦτ', 'this is impossible.'

117. πάλαι σοι ἔλεγον, cp. 14, l. 95. The reference is to XV. 10.

119. ἐπιστήμονας, predicative.

§ 18, 120. ὡς, 'how.' ἄν χρῶτο, potential.

121. αὐτίκα, 'to begin with,' 'for example.'

123. ἱστάναι, 'to set up,' 'to prop.'

περιπεταννύουσα τὰ οἴναρα, 'by spreading its leaves round (the clusters of grapes).'

124. ἀπαλοί, 'fresh,' 'tender.'

125. ταύτην τὴν ὥραν, 'during that season,' *i.e.* while the clusters are tender. For the accusative cp. I. 23, l. 167, XVII. 1, l. 5.

§ 19, 127. ἑαυτήν is the object of ψιλοῦν, the indefinite object of διδάσκει being omitted as in § 18.

128. πεπαίνειν, 'to ripen,' 'to bring to perfection.'

ὀπώραν, from meaning 'autumn,' the season of fruit, comes to mean the 'fruit' itself.

πολυφορίαν, 'productiveness.'

130. ἄμοτέρους, 'comparatively unripe,' cp. 6, l. 30.

131. τὸ ὀργῶν ἀεί, 'that which becomes ripe from time to time,' in partitive apposition with ἑαυτήν, the object of τρυγᾶν.

Chapter XX

§ 1, 2. γε, 'as it appears,' 'as you say.'

3. μαθεῖν; for this infinitive cp. VI. 9, l. 41 n.

4. πρᾶττουσιν ὁμοίως, 'fare alike.'

6. περιττὰ ἔχουσιν, 'have a surplus,' cp. II. 10, l. 73 περιουσίαν ποιεῖν.

7. πορίζεσθαι, 'provide for themselves.'

καὶ προσοφείλουσιν, 'fall into debt as well.'

§ 2, 9. γάρ, introducing the expansion of the preceding sentence, should not be translated, cp. IV. 5, l. 37 n.

οὐ γάρ... ἐστὶν ἢ ποιούσα, 'it is not... which causes.'

§ 3, 11. οὐδ' ἂν ἀκούσαις, 'you are not likely to hear,' an extension of the suppressed protasis, cp. I. 2, l. 7 n.

λόγου διαθέοντος, 'the tale circulating,' 'the explanation going about.'

12. διότι, 'because.'

13. ὀμαλῶς, cp. XVII. 7, l. 45. ὀρθῶς, 'straight.'

14. τὴν γῆν φέρουσαν ἀμπέλους is the reading of the MSS., but this cannot give the required meaning 'the soil which is vine-bearing,' which would require τὴν γῆν τὴν φέρουσαν. The MSS. reading would mean after ἀγνοήσας, 'that the soil bears vines.' The best solution of the difficulty is the omission of γῆν, which may easily have crept into the MSS. by the error of a copyist with his eye on τὴν. γῆν will then have to be understood with τὴν φέρουσαν ἀμπέλους; but such an omission is of frequent occurrence, cp. XVII. 2, l. 11, XIX. 7, l. 42.

15. ἐν ἀφόρῳ sc. γῆ, 'in a soil which is not vine-bearing' or 'not suited for vines.'

16. The first ὅτι is 'because,' the second 'that' after ἠγνόησε.

τῷ σπόρῳ νεὸν προεργάζεσθαι, cp. XVI. 10, l. 47.

17. προεργάζεσθαι, 'to prepare beforehand.'

§ 4, 19. ἔστιν, 'it is possible,' 'one is likely.'

ἀνὴρ is the beginning of *Oratio Recta*. Ischomachus is making the point that failures in farming are not due to lack of ἐπιστήμη, but to lack of ἐπιμέλεια.

20. ὡς σπείρηται, cp. VII. 34, l. 183 n. σπείρηται is passive (impersonal).

21. γίγνηται sc. αὐτῷ (τῷ ἀγρῷ).

22. αἱ οὖσαι, 'those (vines) which there are,' 'which he has,' belongs inside the clause ὅπως φέρωσιν.

§ 5, 25. τοιαῦτ' ἐστὶν ἄ, 'such are the respects in which.'

26. ἀλλήλων. For the genitive of comparison (or separation) cp. XIV. 10, l. 42.

27. σοφόν τι, 'some clever method.'

§ 6, 28. ἔστιν ἐν οἷς=ἐν ἐνίοις, cp. II. 8, l. 54 n.

29. οὐ γνώμη διαφέροντες ἀλλήλων...ἀλλὰ ἐπιμελεία, 'it is not because they differ from one another in the degree of knowledge that..., but because they differ in the degree of carefulness.' For the dative of respect of difference cp. XIV. 10, l. 41.

30. οἱ μὲν...οἱ δέ are in partitive apposition to οἱ στρατηγοί, cp. VII. 28, l. 154.

32. τῶν ἰδιωτῶν here must mean 'private soldiers,' cp. XXI. 6, l. 34, l. 15, l. 109 n.

§ 7, 34. οἶον, 'for example,' cp. 20, l. 105.

35. πολεμίας sc. γῆς or χώρας.

τεταγμένους, cp. VIII. 6, l. 36.

36. ὡς is relative.

§ 8, 38. φυλακάς, cp. IV. 6, l. 44 n.

39. καθιστάναι, 'to set,' 'to appoint,' 'to place.'

40. τούτου ὡς ἔχη οὕτως. For this construction with ἐπιμελεῖσθαι cp. VII. 37, l. 201, etc., and for οὕτως ἔχει cp. II. 12, l. 90, etc.

§ 9, 42. στενοπόρων, 'defile,' a neuter plural adjective used as a noun. οὐ=ποίη.

43. χαλεπόν sc. ἐστίν.

44. τὰ ἐπικαιρα, 'advantageous positions.'

45. τούτου...ἐπιμελοῦνται...ποιεῖν. The construction of ἐπιμελεῖσθαι with both the objective genitive and the infinitive does not occur elsewhere in the *Oeconomicus*. For its usual construction cp. 8, l. 41 n., VII. 34, l. 183 n.

§ 10, 46. κόπρον, anticipatory accusative, cp. 14, l. 75, VI. 14, l. 74 n.

47. ἄριστον, neuter, in apposition with κόπρος understood, cp. VIII. 4, l. 25 n.

αὐτομάτην γιγνομένην, 'that it is made by natural processes,' explained in § 11.

48. ἀκριβοῦντες ὡς, 'thoroughly understanding how.'

49. ῥάδιον ὄν, accusative absolute, cp. II. 7, l. 50 n.

50. ὅπως ἀθροίζεται, cp. 8, l. 41.

παραμελοῦσι, 'wrongly neglect.' Notice the force of παρά compounded with ἀμελεῖν.

§ 11, 51. ὕδωρ, 'rain.' ὁ θεός, cp. VIII. 16, l. 100.

52. ὕλην, 'weeds,' cp. XVI. 13, l. 62 *n*.

54. ἐκποδῶν ἀναίρειται, 'takes up and carries out of the way.'

55. αὐτός, 'by itself.'

ἀν ποιούη (*sc. ταῦτα*) οἷς ἡ γῆ ἡδέται, 'would produce what the soil takes pleasure in.' For the omission of the antecedent cp. I. 13, l. 83.

§ 12, 58. ὅποσα, 'to what extent,' cp. XI. 7, l. 35 ὅσον δύναμαι.

61. ἡ ἄλμη κολάζεται μιγνυμένη πᾶσι τοῖς ἀνάλμοις, 'the salty quality is corrected by mixture with all substances free from salt.' ἀνάλμοις *is. ἄπ. λεγ.*

§ 13, 63. ἀλλά takes the place of the δέ which would naturally follow μέν in l. 60, cp. III. 6, l. 43.

65. ἔχοι, 'were able.'

καρπόν, cp. IV. 8, l. 69 *n*.

66. ὄτου ἀκούσαι...ἔχοι, 'were to have no means of hearing.' ἀκούσαι is optative by attraction to ἔχοι, cp. VII. 40, l. 219.

67. οὐ=*νοηπε*. πείραν λαμβάνειν, cp. VIII. 21, l. 132.

70. ἄ τε δύναται καὶ ἄ μή (*sc. δύναται*) are governed by σαφηνίζει τε καὶ ἀληθεύει. With δύναται an infinitive must be understood, cp. V. 1, l. 5 *n*.

§ 14, 71. τῷ εὐγνώστα καὶ εὐμαθῇ πάντα παρέχειν, 'by offering all that it has in a form easy to learn and know.'

72. ἄριστα, adverbial. ἐξετάζειν is governed by δοκεῖ.

74. ἔστι, 'it is possible.'

75. γῆν, anticipatory accusative, cp. 10, l. 46.

εὐ πάσχουσα εὐ ποιεῖ, 'treats well those who treat it well.'

§ 15, 77. ὡς, 'that.' ἀν δύναιτο, 'potential,' cp. I. 2, l. 7 *n*.

78. οὐδέεις τοῦτο αὐτὸς αὐτὸν πείθει, 'no one succeeds in convincing himself of this.' τοῦτο refers to what precedes, cp. I. 1, l. 1 *n*.

81. φανερόν *sc. ἐστίν*. κλέπτων...βιοτεύειν, 'to make a livelihood by stealing,' cp. VI. 1, l. 9.

προσαιτῶν, 'by begging.'

82. ἀλόγιστος, 'unreasoning,' 'senseless.'

§ 16, 83. μέγα διαφέρει, 'it makes a great difference.'

λυσιτελεῖν, cp. VI. 11, l. 56.

84. ὄντων ἐργαστήρων καὶ πλεόνων, 'when there are labourers

even comparatively numerous.' For *ἐργαστήρων* cp. XIII. 10, l. 57 *n.*
For this use of the comparative cp. VII. 25, l. 138 *n.*

85. *ἔχη τινὰ ἐπιμέλειαν* governs an object-clause as if it were *ἐπιμελῆται*, cp. XIX. 16, l. 113.

τὴν ὥραν, 'during the proper time,' cp. XIX. 18, l. 125.

87. *εἰς παρὰ τοὺς δέκα*, 'one man in a total of ten.'

88. *διαφέρει*, 'makes a difference.'

τῷ... ἐργάζεσθαι is the instrumental dative.

§ 17, 90. *ῥαδιουργεῖν*, 'to take things easily.'

τοὺς ἀνθρώπους, 'the workmen,' is the object of *εἶναι*.

§ 18, 92. *παρὰ στάδια διακόσια τοῖς ἑκατὸν σταδίοις*, 'by one hundred stadia in a distance of two.' *σταδίοις* is the dative of the measure of difference, cp. VII. 42, l. 237 *n.* The *στάδιον* was 600 feet (*v.* XIX. 3, l. 16 *n.*).

93. *ἔστιν ὅτε*, 'sometimes,' 'on occasions,' cp. II. 2, l. 15.

διήνεγκαν is the 'gnomic' aorist, cp. I. 23, l. 166 *n.*

94. *τῷ τάχει*, dative of the respect of difference, cp. VII. 13, l. 80 *n.*

95. *ἐφ' ᾧπερ ὤρμηται* (*sc.* the antecedent *τοῦτο*), 'that for which he has started.'

96. *βαδίζων*, 'by walking steadily.'

98. *θεώμενος*, 'looking at things about him.'

αὔρας θηρεύων μαλακᾶς means that he is tempted to linger in parts of the course where there is a breeze or to leave the shorter route in favour of the cooler.

§ 19, 99. *τοῖς ἔργοις*, 'farm-work,' cp. IV. 10, l. 84 *n.*

§ 20, 103. *τοσοῦτον διαφέρει ὅσον* *sc.* *διαφέρει*, 'makes as much difference as,' 'are as far apart as.'

105. *οἶον*, 'for example,' cp. 7, l. 34.

σκαπτόντων is genitive absolute, the indefinite subject being omitted, cp. VIII. 7, l. 44. The grammar of the sentence does not require the absolute construction, cp. II. 15, l. 110 *n.*

ῥῆγος, cp. II, l. 52.

106. *οὕτω σκάπτωσιν ὥστε κτλ.*, *i.e.* they merely loosen the soil instead of completely digging up the weeds.

107. *οὕτως* contains the protasis, cp. VI. 7, l. 34 *n.*

108. *ἀργόν* *sc.* *τὸ σκάπτειν*.

§ 21, 109. *ταῦτα*, *i.e.* unpunctuality, idleness, etc., cp. 15, l. 78.

110. ἀνεπιστημοσύναι. For the plural cp. I. 20, l. 140 *n.*

τὸ γὰρ τὰς μὲν δαπάνας κτλ., 'the fact that, while the out-going expenses remain at their full amount, the farming does not bring enough return to pay for its own cost.'

112. ταῦτα picks up τό...δαπάνην, the subject of παρέχεται. The plural is not unnatural in view of the two separate conditions after τὸ.

§ 22, 115. συντεταμένως, cp. II. 18, l. 125 *n.*

ἀνυτικωτάτην, 'most rapid' or 'most effective.'

116. χρημάτισιν, 'means of making money,' cp. XI. 11, l. 69 *n.*

117. χώρον ἐξειργασμένον, 'a piece of ground in full cultivation.'

119. ἀργός, cp. IV. 8, l. 70.

§ 23, 121. ἐξειργασμένους *sc.* χώρους.

πολλοῦ ἀργυρίου is the genitive of price or value, similar to that used with ἀξίος in 24, l. 128, etc.

122. ἐπίδοσιν οὐκ ἔχειν, 'do not give opportunities for improvement in value.'

124. τὸ ἐπὶ τὸ βέλτιον ἰόν, 'which is on the road to improvement.'

126. ἐξ ἀργοῦ πάμφορος γιγνόμενος, 'which from being idle becomes universally productive.'

§ 24, 127. τῆς ἀρχαίας τιμῆς is genitive of comparison after πολλαπλασίου (which is itself governed by ἀξίους, cp. 23, l. 121 *n.* and VII. 41, l. 227 διπλασίου ἄξια).

130. ἐνθύμημα, 'device.'

131. μαθεῖν; for this infinitive after ῥάδιον cp. I, l. 3. ἔστί must be understood with πολλοῦ ἀξίον and ῥάδιον.

νυνί, cp. II. 13, l. 93 *n.*

132. ἐμοί is dative of resemblance with ὁμοίως.

§ 25, 134. μεριμνῶν, 'by anxious study' (present participle).

136. ὅπως ἔχοι κτλ., 'that in it he should at the same time have some occupation and derive pleasure from making profit thereby.' ὅ τι ποιῶ κτλ. is a final relative clause, cp. I. 18, l. 130.

§ 26, 142. ἐκέκτητο, 'used he to keep in his possession.'

ἀπεδίδοτο, 'used he to sell.'

143. εἰ...εὐρίσκοι is the indefinite construction in past time, corresponding to εἰν εὐρίσκει in present time: cf. VIII. 9, l. 55, etc.

145. ἄλλον *sc.* χώρον τινα.

ἀργὸν δέ, cp. 22, l. 119.

§ 27, 147. τῷ ὄντι, cp. II. 9, l. 61.

148. εἶναι represents ἦν in *Oratio Recta*.

149. ἔμποροι, 'merchants.'

151. πλείστον *sc. σῖτον*.

ἐπ' αὐτόν, 'to fetch it,' cp. II. 15, l. 105.

152. Εὐξεινον, the Black Sea, perhaps so called by euphemism, like Εὐμενίδες.

Σικελικὸν πόντον probably here refers to the sea between Greece and Sicily, *i.e.* the lower Adriatic.

§ 28, 153. ὅποσον (*sc. σῖτον*) δύνανται (*sc. λαβεῖν*) πλείστον, 'as much as ever they can take.'

154. καὶ ταῦτα, cp. VIII. 23, l. 143 *n.*

157. τύχωσιν *sc. ὄντες*, cp. I. 4, l. 20 *n.*

ἀπέβαλον is the aorist of recurrence, similar to the 'gnomic' aorist, cp. 18, l. 93, XI. 17, l. 102 *n.*

τιμᾶσθαι μάλιστα, 'has the highest value.'

158. After καί we must supply ὅπου ἄν.

159. τούτοις. The correlative of ὅπου would naturally be ἐκεῖ, but οἱ ἄνθρωποι occurring at the end of the relative clause causes τούτοις to be substituted.

160. οὕτω πως, 'in a somewhat similar way.'

§ 29, 164. ἀποδιδῶνται, 'sell.'

165. ἐξοικοδομοῦντες, 'as they finish building them.'

167. γε, 'yes.'

ἐπομόσας (from ἐπόμνυμι) λέγω, 'I tell you on my oath.'

168. ἡ μήν is the regular formula introducing an oath. For the negative after verbs of swearing *v.* IV. 24, l. 164.

πιστεύειν σοι κτλ., 'that I accept your view that all men by nature love those things from which....'

Chapter XXI

§ 1, 1. ἀτάρ γε is used to introduce a sudden change of subject.

2. τῇ ὑποθέσει, 'your proposition,' *i.e.* that γεωργία is ῥάστη μαθεῖν κτλ. The proposition is stated in XV. §§ 4, 10.

3. γάρ, explanatory, cp. IV. 5, l. 37 *n.*

4. ὦν for ᾶ, attracted into the case of its antecedent, cp. IV. 8, l. 69 *n.*

5. οὕτως ἔχειν, cp. XX. 8, l. 41, etc.

§ 2, 7. τόδε and τοῦτο in l. 10 both refer to τὸ πάσαις κοινὸν... εἶναι (cp. l. 1, l. 11.), and are accusatives of respect after διαφέρειν.

10. τὸ ἀρχικόν, cp. XIII. 4, l. 20.

11. γνῶμη, 'in degree of intelligence,' cp. XX. 18, l. 94. τῶν ἐτέρων, cp. 4, l. 22, XIV. 10, l. 42 n.

§ 3, 12. οἶον, 'for example,' cp. XX. 7, l. 34. For the trireme cp. VIII. 8, l. 47 n.

πελαγίζωσι, 'cross the sea,' a late meaning of the word.

13. ἐλαύνοντας, 'rowing,' 'with the oars.'

14. κελουστῶν, 'signal-men,' 'coxswains,' who gave the time to the rowers.

16. ἐθελοντάς from ἐθελουτής, to be distinguished from the participle ἐθέλοντας (l. 24), cp. IV. 6, l. 44 φυλακάς.

17. πλείον ἢ ἐν διπλασίῳ χρόνῳ is for ἐν πλείονι ἢ κτλ.

19. ὁ κελεύων, i.e. the κελουστής (l. 14).

ἐκβαίνουσιν, 'disembark.' The true predicative force of the sentence is in the participles ἰδρῶντες καὶ ἐπαινοῦντες, 'are sweating and congratulating each other when they disembark,' cp. II. 1, l. 6 n.

§ 4, 21. ταύτη, 'in this respect,' cp. XVIII. 10, l. 71.

23. ἐθέλοντας sc. τοὺς ἀρχομένους οἱ τοὺς στρατιώτας παρέχονται. For this meaning of παρέχεσθαι cp. 9, l. 55, XIV. 1, l. 2.

25. μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι, 'making a boast of resisting,' cp. II. 4, l. 26 n. on the causal use of ἐπί with the dative.

§ 5, 28. θεοί, 'heaven-sent,' 'divinely great.' This word was used as a title of distinction at Sparta.

30. αἰσχυνομένους ἔχουσιν αἰσχρόν τι ποιεῖν, 'keep them in a state of being ashamed to do anything dishonourable.'

32. τῷ πείθεσθαι ἕνα ἕκαστον καὶ σύμπαντας, 'in being obedient both individually and in a body.' For ἕνα ἕκαστον (Lat. *unum quicumque*) cp. VIII. 7, l. 45.

33. πονεῖν. τῷ is understood.

34. ἀθύμως, 'without heart,' 'spiritlessly.'

§ 6. ιδιώταις, 'private soldiers,' cp. XX. 6, l. 32 n.

35. ἔστιν οἷς = ἐνίοις.

36. ὑπό, 'by the agency of,' *not* 'under.'

38. ποιούντας agrees with the implied subject of ὀφθῆναι.

§ 7, 39. ὄντινα...οὔτοι. Though the relative clause is singular, its generic nature makes the plural demonstrative not unnatural, cp. 8, l. 47 and the MSS. reading in VII. 37, l. 201. διατεθῶσιν οὔτως, 'are this way disposed,' 'take this attitude.'

41. μὰ Δι', cp. II. 2, l. 15 *n.*

οἱ ἂν αὐτῶν ἄριστα (adv.) τὸ σῶμα τῶν στρατιωτῶν ἔχωσι, 'such of them as have the best physical endowment of all the soldiers.'

42. ἀκοντίζωσι *sc.* ἄριστα.

43. ὡς ἱππικώτατα is adverbial, 'in the most horsemanlike style possible,' 'in the manner of the best possible horsemen.'

44. προκινδυνεύωσιν, 'are in the forefront of the danger,' *i.e.* 'of the battle.'

45. ἐμποιῆσαι τοῖς στρατιώταις, 'instil into their soldiers.'

ἀκολουθητέον, cp. VII. 35, l. 190 *n.*

46. διὰ πυρός, a proverbial phrase, like our 'to go through fire and water.' Cobet would omit καὶ διὰ παντὸς κινδύνου as an interpolated marginal explanation of καὶ διὰ πυρός.

§ 8, 47. τοὔτους...ᾧ ἂν, cp. 7, l. 39 *n.* The dative is required with ταὔτά (dative of resemblance, cp. I. 5, l. 30 *n.*) as well as with ἐπώνται.

49. χειρί, in the sense of a band of soldiers (cp. Lat. *manus*). There is a play on the word χεῖρ here and in the next line, where it refers to the holding up of hands in token of assent or choice.

50. γνώμη, 'will,' as in XVII. 7, l. 49.

51. τῷ ὄντι, 'really,' 'in established fact,' cp. XX. 27, l. 147.

52. γνώμη...ῥώμη, 'will-power...bodily strength.'

§ 9, 53. ἰδίους, 'private,' as distinct from state enterprises such as the army and navy.

ἂν τε...ἂν τε = *sive...sive.*

54. ἐπίτροπος...ἐπιστάτης. The latter was in the higher position, as the clerk of the works is above the foreman of a building enterprise.

55. ἐντεταμένους, cp. II. 18, l. 125 *n.* on συντεταμένη.

παρέχεσθαι, cp. 4, l. 23.

56. συνεχής, 'persevering.'

οἱ ἀνύτοντες ἐπί..., 'those who succeed in making their way to...'

57. πολλήν is predicative. περιουσίαν, cp. I. 4, l. 25 n.

§ 10, 59. ἐπὶ τὸ ἔργον, 'at the work,' 'on the scene of the labour.'

ὄστις = *quicunque qui*, cp. XIX. 2, l. 7.

60. τῶν ἐργατῶν, partitive genitive.

61. εἰ μὴδὲν ἐπίδηλον ποιήσουσιν, 'if they do no remarkable work,' 'make no special effort.' The genitive absolute τοῦ δεσπότου ἐπιφανέντος κτλ. belongs within the conditional clause.

62. αὐτόν, i.e. τὸν δεσπότην. For the accusative after ἀγαμαι cp. VII. 38, l. 205 n.

63. φιλοτιμία κρατιστεῦσαι ἐκάστῳ, 'ambition to be the best in each respect,' or ἐκάστῳ may be a repetition of ἐκάστῳ in l. 63, after ἐμπέση. The infinitive is expegetical (or limitative) of φιλοτιμία.

66. ἥθους, partitive genitive after τι.

§ 11, 67. ὅπου = ἐν ᾧ.

68. καὶ emphasises ἐν γεωργία, δέ being the connecting particle.

69. εἶναι, 'it is possible.'

71. ταῦτα δυνήσεσθαι, cp. V. 1, l. 5 n.

φύσεως ἀγαθῆς ὑπάρξει sc. δεῖν, 'he must be endowed with good natural qualities.' φύσεως ἀγαθῆς is a genitive of quality; this is one of the numerous uses of the genitive to which the ablative corresponds in Latin.

72. τὸ μέγιστον δῆ (cp. IV. 16, l. 117 n. for the force of δῆ) is an accusative in apposition to the phrase θεῖον γενέσθαι, cp. the 'accusative in apposition to the sentence' in XI. 3, l. 16, VII. 42, l. 233 n. For θεῖον cp. 5, l. 28 n.

§ 12, 73. ὅλον... ἀνθρώπινον εἶναι, 'to be wholly human.'

τουτί. The *ι* is 'deictic' or demonstrative, cp. III. 1, l. 3 n.

75. σωφροσύνη, 'goodness,' 'self-control,' cp. VII. 14, l. 87 n.

τετελεσμένοις, 'fully initiated,' a metaphor from the "mysteries," sacred rites to which only those were admitted who had undergone due preparation and entered into a bond of secrecy. The best-known "mysteries" were those which took place at Eleusis.

76. τυραννεῖν implies the exercise of more coercion than ἀρχεῖν, but it does not carry the connotation of 'tyrannising.' τύραννος meant an 'unconstitutional ruler,' whether his rule was tyrannous or benign, cp. I. 15, l. 110.

διδόασιν sc. οἱ θεοί.

77. οὓς. The antecedent *τούτοις* has to be supplied, cp. I. 13, l. 83, etc.

78. ὡσπερ ὁ Τάνταλος λέγεται is for ὡσπερ ὁ Τάνταλος ὃς λέγεται. Tantalus, a son of Zeus and the father of Pelops and Niobe, was admitted to the table of the gods, but abused the privilege and was cast into the nether world. His punishment there consisted of standing in water which ebbed away when he stooped to drink it, with bunches of fruit which he could not reach suspended "tantalisingly" above his head.

ἐν "Αιδου. Hades or Pluto, brother of Zeus and Poseidon, was god of the nether world. From Homer onwards the genitive "Αιδου is frequently used after ἐν or εἰς, οἴκῳ or οἶκον being understood.

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